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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., May 1, 1924

NEW SERIES
VOLUME XXVI, No. 16

Of course you saw the two advertisements of the Woman's College. They have a message and maybe it is for you. Our schools are our pride.

Pastor L. T. Hastings says his church, Coliseum in New Orleans will make their offering \$1,500 to the Campaign from January 1st to May 1st.

Mr. C. C. White of Grenada, who represented that county in the State Legislature, has been secured as Business Manager for Blue Mountain College.

Seventy-two were added to the First Church, Grenada, during the meeting in which Brother R. Q. Leavell assisted Pastor W. E. Farr. Others joined other churches.

Dr. J. B. Tidwell who has charge of the Bible Department of Baylor University will be one of the speakers at the state evangelistic conference to be held at Clinton in June.

Sixty will be given diplomas at the close of this session of the Mississippi Woman's College at Hattiesburg, 40 in the literary department, the others being special students.

The Word and Way, our staunch Baptist paper published in Kansas City, tells of a recent Convention of the Y. M. C. A. and the Y. W. C. A. during which the visitors were given a dance by the students of a Presbyterian College and a Campbellite College in the town.

Important to keep on mind. The Southern Baptist Convention opens in Atlanta Wednesday morning, May 14, ten o'clock. Place of meeting is Auditorium-Armory. The Women's meeting begins the day before. Some of the Mississippi women leave Jackson Sunday night. Get your card as a delegate from Dr. Gunter at once. Also your railroad identification certificate, unless you have a clergy permit. Arrange for your room at hotel by writing to the hotel or to Rev. Chas. W. Daniel, D. D., telling him what you wish.

Mr. E. C. Williams, who has been business manager for the Baptist Bible Institute for the past year, has resigned to take effect May 15th, and Mr. Lee McDonell has been elected to his position. Mr. McDonell has been a successful business man in New Orleans and more recently Superintendent of Expansion of the First Church in that city. Mr. Williams will return to Mississippi and take up the Sunday School work which Mr. Sweany gives up May 1st to go back into business.

The fires that destroyed the lives of 100,000 people in Japan, following the earthquake, are said to have been caused by oil stored in the earth for Japanese battleships. The Manufacturers' Record says:

"If it be true that the vast supplies of oil stored in subterranean tanks for the use of the Japanese navy for the express purpose of war against the United States, then the question might very seriously be raised whether that earthquake might not have been a divine interposition to destroy the possibility of Japan making war upon this country."

THEY KEEP COMING KEEP THEM COMING

Many have come in on the special proposition of eight months for \$1.00. Others will do so if you give them a chance. Brother Pastor, it is up to you. Announce it and send a committee after them. We simply want everybody to know about it. Christian health and denominational development depend on the help they get from the paper.

Pastor J. B. Lawrence has just had Dr. L. R. Scarborough with him in a revival meeting at Shawnee, Oklahoma.

Pastor Theo. Whitfield recently preached in his own meeting at Desloge, Mo. There were fifty additions. He is happy in his work.

All will sincerely hope and many will pray for Dr. J. F. Love's speedy recovery, and that his short rest in Florida may bring him back his accustomed vigor.

Baptists and others in Mississippi have got to face this question: When we send our boys and girls to state colleges do we put them where for the time being we cannot approach them with any religious work or instruction of our own appointment?

It is said that a widely advertised cigarette is being sent free through the mail to boys to get them under the power of the cigarette habit. Some day we are going to have to do for the cigarette what we have done with whiskey, put it out of business.

Pastor Edwin A. Bell, of Thermopolis, Wyoming, writes of a gracious meeting in his church conducted by Evangelist Ray Palmer, who preached in church, opera house and in the highways and hedges. Thirty were received for baptism at the time of his writing.

Brother V. B. Tucker keeps up his record of giving the Baptist Record to all his children as they set up to housekeeping for themselves. Recently his youngest son was married and to him the paper goes as to all that have preceded him. The father says, "I am keeping the Baptist Record in their homes as part of the daily bread."

Brother L. R. Burress of Jonesboro, Ark., is now well into his eighty-second year. He has many sons in the ministry and others who have been quickened and helped by his preaching. It would be a lovely thing if these would cheer him now with a personal word through the mail. He says the nearer he approaches the end the more the dawn of the new day appears.

The Southern Baptist Bible Conference will hold a session in Atlanta Tuesday night before the Convention assembles and every day from 12:30 to 2:30 P. M. in the First Baptist Church. The song service will be led by Evangelist E. A. Petroff. Men on the program are Drs. Rickard, Pirkey, McConnell (of Oklahoma), McCall, Boston, Rousseau, J. J. Taylor, J. R. Hobbs, T. T. Martin and A. B. Vaughan.

The Sunday School offering to the Campaign at Osceola, Ark., on a recent Sunday was \$1,789.52.

East Moss Point has called Rev. H. L. Gaston of Whistler, Alabama, and he begins work there June 1st.

Dr. E. C. Routh, editor of the Baptist Standard, writes most tenderly and appropriately of his mother who recently entered into rest. The real mothers are the best of all God's gifts.

The Ledger Despatch of Norfolk, Va., gives a picture of Dr. L. E. Barton and a group of his church members as ground was broken for a new building for the Larchmont congregation.

The Baptist Standard reports another layman, this time in Texas, who gave up cigars and puts their price, \$1.00 a day, into the Lord's treasury. He says he has no more desire for them.

A. D. Muse has been in a meeting at Sellwood Church, Portland, Oregon, "said by all to have been the greatest meeting in the history of the church." He was invited to make his home in Portland. He is now in a meeting at Alhambra, Cal., and will go to McVeigh, Ky., June 1st.

Corban is what the Jews called anything devoted to God and all they had to do to hold any money was to call it corban. Jesus said they did this to escape the duty of supporting their old fathers and mothers who had become helpless and dependent. Some people accomplish the same purpose by similar methods today when a mission collection comes around. They say, "I'm in debt."

We have not seen or heard anything that seems to us more expressive of the true spirit and purpose of the Master than the suggestion by Dr. Gunter that Mississippi Baptists need to put on an extensive and persistent program of evangelism. It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners. When we stray away from this we will get into all sorts of confusion.

The members of the Women's Missionary Societies over the South have had a great and successful campaign for subscriptions to their monthly magazine. We congratulate them. They generally put over anything they undertake. By the way, The Baptist Record gladly gives a page every week free of cost to the W. M. U. for the prosecution of their work. Sisters—well if you happen to think of it you might lend a hand in the special \$1.00 offer we are now making. How long has it been since you sent in a subscription?

The trustees of the Baptist Bible Institute are finding it a difficult task to finance the institution. Pledges that were made to its support before the 75 Million Campaign was put on were turned from the Institute to the general Campaign fund, leaving it dependent absolutely on the Campaign. Then the Home Board in its financial straits has failed to observe the instruction of the Southern Baptist Convention to pay a certain percentage of receipts to the Institute. In consequence of these things, a heavy debt has been incurred on the current expenses, and payments that were due on the property purchased have not been met when due. The attendance has grown constantly and the receipts have fallen off.

SEEING, HEARING, AND FEELING A FEW HOURS IN CHENG-CHOW

By W. Y. Quisenberry

How this little city on the Peking, Hankow and Canton Railroad has grown into a flourishing, manufacturing center! A new road crosses here running east and west, penetrating the very heart of China.

The property which we owned seventeen years ago has been sold for many times what we paid for it, and larger and better property secured, on which we now have a new church building, two flourishing schools, one for boys and one for girls, and the beginning of a hospital. The sale of the former property has enabled us to provide well equipped homes for the missionaries, and to begin the work of construction for the schools and hospital. Yet these schools and the hospital have their hands tied for lack of equipment to do the work which is ready to be done.

I spoke at the Boys' School, and have never seen a more marvelous display of God's power. After I had spoken one hour on the need of a spiritual birth, twenty-three young men publicly professed their faith in Christ, accepting Him as Saviour and Lord. From the beginning of my message to its close there was manifest the presence of the Holy Spirit. I was conscious of His help and power, and I do not think I ever had such undivided attention from any group of students. When these young men had professed publicly before their fellow students I gave them a word of counsel as to following their Lord in baptism and joining the church, advising them that if they had not really and truly accepted Him as Saviour that the worst thing they could do would be to be baptized. I asked that after we had dismissed, and they had gotten their lunch, if they were thoroughly satisfied that they had unconditionally given themselves to Christ, that I would like to have their names in writing; and two hours later there was brought to me by one of the teachers the names of the twenty-three. I shall always remember this visit, I shall always remember the joy that beamed from the face of Sister Lawton who in the early years of this school put her heart and soul into it. The beloved Lawton who has wrought so nobly here was not present at the time because he had been sent to Peking for a difficult operation at the Rockefeller Hospital.

This is a part of the rich harvest which is now coming from the faithful, prayerful, seed-sowing of a little handful of missionaries. I was in China thirty-five days, spoke thirty-three times, and there were 106 public professions of faith. Not all of my preaching was done along evangelistic lines for I tried to encourage and stimulate those who had already been saved, and I tried my best to be helpful to those giving themselves especially to school work. Surely the Holy Spirit is working mightily in China, and the plain word of God is being taught without question as to its divine authorship and power.

The China inland missionaries are being marvelously blessed as they go forth with the sword of the Spirit. I met with one brother from this mission as I was going into Peking who told me that he had baptized 108 the day before in one church, and that the Holy Spirit was mightily at work, especially in the village and country churches. As yet we Baptists have hardly touched the village and country life of China. We have sought as yet to touch the great cities as the Apostle Paul in his missionary tours, but we have hardly begun to touch these. We have missions in only six of the eighteen provinces.

Oh! how long will it be before God will awaken Southern Baptists in behalf of a lost world? God help us to realize that every man and woman on earth who has not been born the second time is already lost, has not to be lost when he dies, but is already condemned. May I ask every one who reads these lines to take his Bible and read over prayerfully the third chapter of John. Many of you know John 3:16, but do you know John 3:17-18? If you do not you really do not under-

stand John 3:16. How about the last verse in this wonderful chapter? Then how about 1 John 5:12? "He that hath the Son hath life, and he that hath not the Son of God hath not life"? How can the lost heathen believe in the Son of God when he has never heard even one message of His eternal love and power to save the lost soul? Think of the over 400,000,000 in China who have never heard the message. Will you who have this blessed gift do your honest, level best to give others a chance to know Him, whom to know aright is to have eternal life? Will you do quickly what you believe the Holy Spirit would have you do? God help you to do it now. Tomorrow may be too late.

CHRISTLESS MILLIONS

There are ten hundred millions of human beings without Christ! The very thought of such a multitude of souls groping in darkness is overwhelming, and yet the mind fails to grasp the full import of the words. We can not take in at a glance this vast multitude of Christless men and women; but we may possibly gain a clearer view of the almost endless throng by looking at them in detail. Let us, for instance, take up a position where all these millions can pass before us with military precision. Let them be formed in ranks, with thirty abreast, and let them pass before us with rapid step, so that thirty shall pass every second. I take out my watch, and note the ticking away of sixty seconds; 1,800 persons have passed. I stand at my post, and watch the ceaseless tread of the passing thousands till the sun goes down, till the midnight comes, till the dawn and sunrise come again, and there is never a second's pause. Another day and another night go by, the days lengthen into weeks, the thousands have long since become millions, but there is still no pause. Summer comes with its sunny days to find the long procession marching still. The flowers of summer give place to autumn's frost, and a little later the snow of winter is flying in the air; but morning, noon and night we hear the awful tread of the passing multitude. Spring comes-around again; a year passes, and yet not for one moment has that procession ever paused. Will that awful footfall never cease? some one asks. We take a glance out to see how many yet remain, and find 75,000,000 patiently waiting their turn! This is a faint attempt to grasp the meaning of our words when we speak of ten hundred million human beings.

—Bishop Thoburn.

BIBLE JOTTINGS

By E. B. Hatcher

Here are ten questions, the answers to which are to be found in the first two chapters of Acts. See, friend reader, if you can answer them.

1. What was the chief subject about which Christ talked with his apostles, after his resurrection up to (not including) the day of his ascension?
2. What did the apostles mean by the question which they asked him on the day of his ascension?
3. Was the action of the apostles (in 1:23-26) right or wrong?
4. What is meant by the words "they gave lots"?
5. Did tongues of actual fire sit upon the disciples on the day of Pentecost?
6. What was the most important of all the different events that occurred on that day?
7. What was it that the apostles had to do in order to have the Holy Spirit come upon them as it did on that day?
8. May Christians be as truly filled with the Holy Spirit today as were those disciples on that day?
9. How many distinct proofs did those 3,000 persons who were baptized after Peter's sermon, give that they were genuinely converted?
10. Did they surrender their property, giving up a claim, or rights to it, and putting it in a common treasury to be used for the common cause?

STATISTICS AND FACTS

Surely the religious statistics of Baptists of the south and the real facts do not agree.

We are proud to count our numbers by the millions; but while these names all appear upon the records of the churches, and are published in the records of our associations and conventions, and enthusiastically proclaimed abroad by the denominational press, do results justify us in believing that all these have their names written in the Lamb's book of life? "By their fruits ye shall know them."

Have we not laid undue stress on numbers? Have we not been too eager to count converts and report baptisms? Have some pastors not been over-anxious to be able to proclaim abroad that such and such a number "have been added to the church since I became its pastor one year ago", or longer as the case may be? Have not evangelists shown more than laudable zeal in bringing people to proclaim faith in Jesus Christ, when, possibly, they knew nothing of regeneration, the new birth or a personal experience of the saving grace of Jesus Christ? Has not the church too often, by both pastor and evangelist, been put before the kingdom? I think I have seen people brought into the church who had never been properly instructed either from the pulpit or privately, as to how people are saved, or what salvation really means.

When one attempts to bring another into the kingdom through the church he is putting the cart before the horse. One is not a fit subject for either baptism or church membership until he has first entered the kingdom by faith in Christ Jesus. That is, no unsaved person can scripturally claim either baptism or church membership.

It may be that the real cause of indifference on the part of so many church people is that they do not have the spirit of Christ. The Bible statement is, "If any man have not the spirit of Christ he is none of his."

One must be a new creature in Christ Jesus before he can be enlisted in the cause of Christ. He must have the Christ spirit before he can have the Christ interest. Absence of the Christ spirit, doubtless accounts for much of the indifference noted among church people. I could mention several instances where people got into the church before they were saved, and according to their own testimony, what they did as church members was done under a strong mental protest. They received no joy whatever from their service. But after they were really converted and became possessed of the Spirit of the Master, they gladly entered into his service.

In the preaching of today there is a marked absence of a genuine, earnest call to repentance and confession of sin. People are no longer heard to cry out for mercy as formerly. It seems that there is not much in present day preaching to cut people to the heart. More of the old Pentecost preaching is very much needed. The people should be made to cry out "Men and brethren what must we do?" Then something would be doing. Really saved people would then be added to the church.

Has the Word of God ceased to be sharper than a two edged sword? Or are we not so ended with power as to make it effective when spoken in the presence of the unsaved?

There needs to be more calling upon God by the unsaved, before their names are written in the church records. There needs to be heard oftener, "God be merciful to me a sinner."

The church reports instead of reading, so many were received by baptism, should read "The Lord added so many saved people to the church."

More of the John the Baptist style of dealing with people would, in a few years, wonderfully cut down the statistics, but just as wonderfully increase the efficiency of the churches. John did not say very much about baptism, but he demanded that those who asked for baptism should give evidence of a genuine repentance for sin. He was not eager to count noses, but was ex-

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ceedingly anxious to have people repent of their sins. He had a splendid opportunity to make a great reputation as an evangelist, when the multitudes demanded baptism at his hands. He could have published to the world a great meeting over there on the banks of the Jordan. But John was far more concerned about the salvation of those people (and too honest to mislead them) than he was about his reputation, or the plethoric purse that might have been handed him at the close of a great Jordan revival.

Believers are called upon to come out from the world and be separate; but we nowhere read that the world is to come into the church. It is clearly stated that the people of God are not of the world. The attachment that many church people show for the world and its follies, fads and fancies, would convince the thoughtful person that they are still of the world. "Where the treasure is there is the heart also." Where one's affections and preferences are, will he be found.

Much of modern preaching and church methods put an attractive veneer on Christianity. They appeal to the aesthetic nature. The ear and the eye rather than the conscience are appealed to.

Modern religious life makes a strong appeal to the selfish nature. People see that it is a good thing for one to belong to some church. The church is a popular institution. One's social and business standing is enhanced by being lined up with some church. Hence churchanity has been stressed until church membership, to a great many people, is the ne plus ultra of Christianity. Repentance toward God and faith in the Lord Jesus Christ needs to be sounded forth with the Pauline emphasis. People are not saved by machinery, nor by methods, nor by subscribing to a proposition, nor by baptism, nor by church membership, nor by conforming to all the requirements of a church or a denomination. Salvation is strictly a personal matter between the unsaved and his Savior. There must be the personal touch. People are not saved as multitudes, but as individuals.

Jesus and the apostles were much more anxious to have names written in the "Lamb's book of life", than they were that names should be written in the records of the Jerusalem church. I have much more confidence in the statistics tabulated by the "Recording Angel" than I have in much of the statistical matter compiled by people. They are true to facts. I do not know how much of our denominational statistics are true to facts.

Let us never for a moment forget that God keeps an accurate "tab" on everything in this world, and that the world will be judged and adjudged by God's records and not by ours. Then why such an ado about human and admittedly inaccurate statistics?

—W. I. Hargis.

THE BIBLE, A MISSIONARY BOOK

1. Every Book in the New Testament was written by a foreign missionary.

2. Every Epistle in the New Testament that was written to a church was written to a foreign missionary church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every Book in the New Testament that was written to a community of believers was written to a group of foreign missionary.

5. The one Book of prophecy in the New Testament was written to the seven foreign missionary churches of Asia Minor.

6. Of the twelve Apostles chosen by Jesus, every Apostle EXCEPT one became missionary, and he became a TRAITOR.—Coliseum Courier.

Pastor J. B. Quin at Prentiss received a beautiful Ford sedan as an expression of love and appreciation from his church and friends in the community. He will be sure to use it in wider and more efficient service.

THE JUNIOR CONGREGATION FIRST CHURCH, MERIDIAN

It was very gracious of you to make mention of the experiment of the First Church, Meridian, in setting up the Junior Congregation as a part of the regular program of work. We say "experiment", because it has not passed beyond that stage as yet. We are happy to say, however, that the results have been so highly gratifying, and have so far exceeded our expectations, that we confidently look for it to become a permanent factor in our church life.

The idea is, of course, not original with us. Such a service, with various adaptations, has been undertaken in numerous places within recent years. Ours has not been patterned after any of these, though, for the reason that we have made no investigations as to the methods employed elsewhere. We have simply sought to meet the situation we were facing in this particular church, and we are carefully feeling our way as we go.

The proposition here grew out of some local conditions. It is not unlikely that those same conditions obtain in varying degrees in all our town and city churches. In the first place the children of the junior ages were not attending our regular church services in any considerable numbers. In the second place, we are unable to make the Junior B. Y. P. U. function in any satisfactory way. If a distinct hour had to be set apart for them, it seemed that the usual period of one hour before the evening service was the most practicable. We were not able to make the proposition go with any effectiveness under these conditions. Two bad results were in evidence: a limping Junior Union, and failure to have these youngsters in a Church service.

Now as to the first of these propositions, we were not perfectly sure that the children were to be blamed for their failure to be particularly interested in the regular church services. Nor are we sure that anybody else is to be blamed. Those services are not set up and organized for the comfort and edification of children. The sermons are not prepared nor delivered in terms of child life. The music is not selected and rehearsed and sung for its distinctive appeal to children. The very furniture is not built for their physical comforts. It is possible to conceive of some children enduring an average service for adults out of a sense of religious duty if it has been pressed upon them as a matter of conscience and moral obligation, but it is difficult to see just how they could get any real genuine pleasure out of it. We have recognized this problem in the organization of the Teaching service of the church, and we do not any longer try to put Juniors and Adults in the same group. A Sunday School operated on that principle would be headed for the rocks. It occurred to us that it might not be a bad thing to recognize these fundamental differences between children and grown-ups when we come to the matter of a service for Worship, and Preaching. The Junior congregation is a simple effort to do a bit of grading in that line as well as in the Sunday School.

We have not found that it subtracts anything from the attendance at the adult service. On the other hand, we believe it will help in that direction. Parents, whose children are attending the Junior service, are less inclined to loaf the entire Sunday morning, and are challenged by the loyalty of their children to come to church. There are always a few parents who feel that they cannot leave their children at home alone, and the children insist that they do not want to remain to church. The result is that such parents, who are none too anxious to stay themselves, are all too easily persuaded to cut out church altogether. On the whole, it helps the attendance at the adult church service.

It has solved the Junior B. Y. P. U. problem for us in a most delightful way. We have simply combined the Junior Union program with a short general service at eleven o'clock. Last Sunday we had nearly ninety youngsters between nine and

thirteen. We expect to go on beyond the hundred mark, and then on and on. We already have four flourishing Junior Unions, one each for those nine, ten, eleven, and twelve years respectively.

These young folks meet at eleven, simultaneous with the regular morning services of the church. They all meet in the main lecture room of the Sunday School building. They have fifteen minutes of real devotional and worshipful service. Then they separate into groups, and put on the regular Junior B. Y. P. U. program in their separate rooms. Afterward they reassemble, make their regular offerings, using the Duplex envelopes, make their reports, and then a brief appeal from one of the Adult Leaders, after which they have the closing hymn and benediction.

They like it. They are enthusiastic over it. They know it is their service, and it is the sort of service that fits into their tastes. They have their own Junior Choir which leads the singing; their Junior ushers, who seat the worshippers; their Junior Deacons who take up the offerings. In other words, we are giving the B. Y. P. U. a chance to train them by actually letting them do the very thing itself.

Nomore are we met with the excuse for failure to attend the Junior B. Y. P. U. that the hour is inconvenient. All the Pastors who have tried to make it go at the early evening hour know what this means. In a down town church like ours it was a very real objection. The supper problem, and the church services, were difficult to correlate with it. Under the new arrangement, the children attend services at the same time and place with their parents. There is no multiplication of meetings. There is no confusion about getting the children to the Union and back. They get out a few minutes in advance of the adults, and they all go on home together.

We hope that the movement soon develops to the point where it will justify the selection of a Junior Pastor to serve these, and the other young people of the congregation. For the present some of our own faithful and capable leaders are putting their whole hearts into it, and they are making a great group of young folks happy and enthusiastic in their church life.

—L. R. Christie.

According to a survey of Southern Baptist activities for 1923 just completed by Dr. E. P. Alldredge of the Baptist Sunday School Board, there were a total of 195,864 baptisms in the white Baptist churches of the South. This is the first time in several years that Southern Baptists' baptisms have fallen below the 200,000 mark.

With these figures, the present membership of the churches as Dr. Alldredge will report to the Southern Baptist Convention in May, is 3,494,189. The survey reveals 983 district associations, 27,093 local churches, 19,580 ordained ministers, 20,601 Sunday Schools with an enrollment of 2,381,717, 13,249 Young People's Unions with a membership of 383,991; 18,591 Woman's Missionary Union organizations with contributions for the past year of \$3,828,782.97; 19,411 church houses and 2,910 pastors' homes. The value of the local church property is given at \$127,121,096. To local objects last year the churches gave \$25,045,181.09; to missions, education and benevolences \$9,393,617.83, making a total contribution to all objects \$34,349,435.92.

The figures for Mississippi include 81 district associations, 1,637 churches, 943 ordained ministers, 11,664 baptisms, 207,040 church members, 1,121 Sunday Schools with an enrollment of 102,853, 546 Young People's Unions with a membership of 15,332, 1,157 W. M. U. organizations with contributions last year of \$172,837.28, 1,344 church houses, and 160 pastors' homes. The valuation of the local church property is given at \$5,777,393. Last year the churches expended \$1,185,043.24 on local purposes and contributed \$462,203.64 to missions, education and benevolences, making their total contributions to all objects \$1,647,246.88.

—Frank E. Burkhalter.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1919, at the Post Office at
Jackson, Mississippi, under the Act of October 3, 1917.

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give your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must ac-
company the notice.

WHATSOEVER THINGS ARE VENERABLE

In a recent letter to the editor a brother who is accustomed to assisting in many revival meetings propounds the question which he thinks many preachers ought to study about and some ought to write about in the Record. The editor approves the suggestion and passes it on. The question is this: What should be the dominant note in the sermons to the church and to Christians generally, as we go into the revival season?

Before getting the inquiry we had written down the words at the head of this article and they came to us again as a matter that is needing emphasis just now. The brother who asks the question ventures to suggest this: There are two things which in my opinion ought to be brought to the attention of Christians. They are the Sovereignty of God and the authority of His word. Perhaps his idea and ours are not far apart.

While the gospel is always and everywhere the same, and human nature and needs always remain the same, there can be no doubt that the approach to these needs may be from a slightly different angle from time to time. Or to express it in another way the emphasis should be put at one time on one aspect of the truth and again on another at a different time. And it is the business of the preacher and of every Christian to find out the clamant needs of his own time and seek to fully supply them.

There can hardly be a doubt in the minds of people today who think at all that one outstanding characteristic of our times is shallowness and superficiality. This may be discovered in almost any ordinary conversation. And may be seen in the kind of reading that our people do.

A large part of our conversation is made up simply of dull platitudes and stupid commonplaces. An effort to brighten the conversation is often seen in a very cheap or questionable wit, which generally becomes as tiresome as any other part of the conversation. How few people do you see talking seriously together over any matter of religion, or science or art or literature or philosophy? The effort would be too straining on the average intellect. Is it not time to call a halt and all of us try to talk sense seriously for half an hour a day? Try it and see what comes of it.

Now don't imagine that we have gotten off the subject at the head of this article. Paul is saying, "Whatsoever things are venerable, think on these things." Not whatsoever things are honest (as in King James' version) but whatsoever things are deeply serious, that strike down to the roots of things. It is to develop the attitude of mind that is opposite to the flippant and effervescent. It is to stay and steady the thoughts by putting them on something august, worthy, that is big enough to keep your head from going up like a balloon and your lip from popping like a firecracker or spitwheel. Isn't it worth while to be serious occasionally, to be sober at times?

That there is need of this exhortation is seen not only in the average type of conversation

which is a sort of cross between a powder puff and a football game; but it is still more evident in the character of reading that the average man or woman does. A deacon in a Baptist Church told me recently that he had been married over 20 years, his wife is a church member, but he had never seen her read a line in the Bible since they were married, and had never seen her teach the children to pray, nor given them a moment of religious instruction. But she sent them to dances and they all read the shoddy output of the superficial press.

A visit to the average stall where magazines and papers are sold, or even to a bookstore or library, is enough to make the heart sick as you witness the stream of light, and the often putrid stuff that is pouring like a river into the daily life of our generation. There is little reading of magazines or books that make men and women think, and strengthen the mental and moral fiber of the young people. And even the pulpit performances and the church services must be degraded to the level of an "entertainment" to get people to come. It is no answer to this to accuse the writer of being out of sympathy with the spirit of the times. Such a charge if true might not be sufficient to justify banishment.

Now what is our duty in the face of these things? Is it not to sound the note of seriousness; to join Paul in saying "Whatsoever things are venerable, think on these things"? Surely life is not all "film fun" and "photo play". Surely God did not make us for film fools and idiotic laughter. Is there not yet in the heart of our generation something that responds to the best, the highest, deepest, holiest things? It cannot be true that men have lost the sense of reverence for what is really great. Some prophet is needed to tell them. A seer is needed, one who sees deeper into the meaning of things; one who sees God and can speak for him.

THINK ON THESE THINGS

Not to go into all that Paul bids us think on, but to confine ourselves to the one item under discussion; we are to think on the things that are venerable, those which produce in us the sense of awe, of reverence, that stir our souls to the depths, that awake us out of torpor and stupor and sloth and littleness and self and sin; that draw us out in admiration and worship.

It hardly needs to be said that God himself comes first into ones mind when we speak in this way. Our thinking and our living must start like the Book starts: "In the beginning God." Much of the so called preaching, even the best meant efforts in evangelistic meetings is shallow, because there is so little of God in it. A good many years ago we read the autobiography of Dr. J. M. Pendleton in which he spoke of a marvelous manifestation of the power and grace of God in a protracted meeting in his own church in Upland, Penn. It is significant that the meeting began with a sermon on the text, "Glorify thy name", and the revival was the fulfillment of the text and the prayer in it. Wouldn't it be a great thing if all our revival meetings from now on should be keyed to that idea? The suggestion, referred to above, of the brother who believes that the Sovereignty of God and the authority of his word should be the keynote of our revival campaign, is well worth considering.

What bigger conception can we put before our people, what more sure to inspire respect, wonder, admiration, awe, worship, than the Power and Authority of God? What can sound the depths of our souls or lift us to the heights more surely than to think about and talk about God? But let none of us think that we can without a thought of preparation get up in the pulpit and speak worthily or helpfully about God. The shallowest of all talk is the clatter of a superficial mind in contact with a great subject. Better for us that we put our hands upon our lips and bow our heads in silence, than speak unadvisedly about Him.

There must be sober thinking before there is worth while preaching. We must know Him. We

must commune with Him. We must (can we speak it reverently) see God, before we may speak for Him or of Him. Moses spent 40 years in communion with God in the solitudes of Sinai before he could write the hymn beginning, "Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." David had dwelt in companionship with Jehovah in the simple life of a herdsman before he could write "The Lord is my Shepherd." He had lifted up his soul to him in glorious personal adoration before he could write the immortal words, "The heavens declare the glory of God"; or "Thou hast set thy Glory above the heavens."

Some of us need to look up oftener into the face of the night and hear the voice of God. We need to hear his voice in the zephyr and the thunder. We can if we will see him in the upspringing of life and in the sombre aspect of death, for he is Lord of all. We may see his hand in our own daily lives. We may watch his movements in the history of the past and in the moving pageant of the present. But above all it is easier and more helpful to trace his steps in the Book he has given. It is here his witness is clearest. If we will live in it, we will be able to interpret it to others, and to make him known among men.

The world needs a deep sense of sin, a mighty conviction of guilt. But this is only possible when God himself is made real to them. It is the preacher's business to make real the things of the spirit, to bring God near and make him known. It is in the light of the presence and knowledge of God that sin becomes exceedingly sinful. His word must be proclaimed as absolutely authoritative and final. The man who has any doubts of it has no business near the pulpit. Unless he can preach it with the accent of authority he had better stay in the wilderness till he gets his theology adjusted. No man was ever convicted of sin or converted to Christ by preaching that had a hesitant or doubtful note.

THE LEAGUE AND ELECTIONS

The Anti-Saloon League maintains a non-partisan attitude in politics; that is it does not work for one party; nor does it assume the support of individuals as such with any one party. Its business is to fight the liquor business and promote temperance and prohibition. If any candidate for office is in sympathy with the liquor business, the League is against him. And if any candidate is against the liquor business, the League is for him. It is the business of the Anti-Saloon League to give the people ample information about men who run for office that they may vote intelligently.

We publish below the resolutions adopted by the trustees of the Mississippi Anti-Saloon League in their meeting in Jackson. They speak for themselves. They were published in the Commercial Appeal of recent date with comments by the reporter from Jackson. It so happens that the Jackson representative of the Commercial Appeal is also secretary of the Underwood Headquarters. In his report he seems to shield Senator Underwood, if not actually to turn the resolutions to favor him. It is certain that it was not in the mind of the members of the Anti-Saloon League to favor Mr. Underwood, for they have never been under the impression that his sympathies are with the prohibition laws, as his record shows that he generally voted against them.

But here are the resolutions passed by the Trustees of the Anti-Saloon League of Mississippi at their meeting April 21, 1924:

1. The Anti-Saloon League of Mississippi recognizes the present moment as exceedingly critical for prohibition enforcement in the United States.

2. The candidates for office, both federal and state, should be closely scrutinized and required to state plainly and unequivocally their position

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as to the enforcement of the prohibition laws and their personal sympathy with these laws.

3. We urge all voters to scrutinize the past records of all candidates as to their attitude towards prohibition and vote for no man who favors modifications to slacken enforcement or allow an increase in the percentage of alcohol.

4. We urge that in view of the approaching Presidential election that particular care be exercised to prevent the nomination of any man whose record is questionable or whose attitude is dubious or anything short of enthusiastic determination to uphold the prohibition laws and enforce them throughout the nation.

5. We request that the president and superintendent of the Mississippi Anti-Saloon League jointly issue through the press from time to time.

MINORITY REPORT COMMITTEE ON CORRELATING AND DEFINING WORK OF VARIOUS DEPARTMENTS OF CONVENTION ACTIVITIES

Whereas the work of the Southern Baptist Convention is continually enlarging, making it necessary to create new agencies from time to time in order to carry out the will of the convention; and

Whereas the multiplying of separate agencies has occasioned overlapping of the work of the various agencies and has produced an unnecessary burden in administrative expenses; and

Whereas the present organization does not provide for such general Boards as would naturally and logically care for the future growth of the convention without the creation of separate agencies from time to time; therefore, be it resolved:

That the convention authorize the creation of four general agencies, to-wit: "The Southern Baptist Education Board", "The Southern Baptist Mission Board", "The Southern Baptist Social Service Board", and "The Southern Baptist Publishing House", which agencies shall take over the entire work now under direction of the Convention in the manner hereinafter indicated:

1. That the Southern Baptist Education Board shall be charged with the following work: (1) All the work of the Education Board, as now organized; (2) All the work of the Inter-Board Commission, as now organized; (3) All the work of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention, as now organized; (4) All the work of the Laymen's Missionary Movement Auxiliary to the Southern Baptist Convention, as now organized; (5) All the work of the Sunday School Board, as now organized, except the publishing business; (6) All interests of the convention financial and otherwise, in the Baptist Negro Theological Seminary after the present Commission in charge of said Negro Seminary shall have completed the building now under construction, and shall have organized the school and opened it for students; (7) All mountain school work now under direction of the Home Mission Board; (8) Such general co-operation with the trustees of the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary, the Baptist Bible Institute and the officials of the Training Schools at Louisville and Ft. Worth, in conducting southwide campaigns for money for these institutions, as shall prevent complications and secure concert of action in the states where appeals are made.

2. That the Southern Baptist Mission Board shall be charged with the following work: (1) All the work of the Foreign Mission Board of the Southern Baptist Convention, as now organized; (2) All the work of the Home Mission Board of the Southern Baptist Convention, as now organized, except the work of the Southern Baptist Sanatorium which shall be directed as here-

such information with reference to candidates as will enable the voters to carry out the purposes of these resolutions.

LAYMEN URGED TO ATTEND CONVENTION

Dr. J. T. Henderson, general secretary of the Laymen's Missionary Movement, has issued a letter urging the laymen of the South to attend the Southern Baptist Convention in large numbers. The Convention meets in Atlanta, Ga., Wednesday morning, May 14th. The Georgia laymen have prepared a special program for the laymen for Tuesday night, May 13th, to which the laymen at large are cordially invited. R. H. Edmonds of

inafter indicated;—and except the mountain school work which shall be under direction of the Education Board of the Southern Baptist Convention, as above indicated.

3. That the Southern Baptist Social Service Board shall be charged with the following work: (1) All the work of the Relief and Annuity Board of the Southern Baptist Convention, as now organized; (2) The work of the Southern Baptist Sanatorium which is now under the direction of the Home Mission Board; (3) The work of the Hospital Commission, as now organized; (4) A general department of Social Welfare, gathering, compiling and reporting to the convention from year to year, with suggestions and recommendations, such information as is now brought to the attention of the convention in the annual reports of the Social Service Commission, as now organized.

4. That the Southern Baptist Publishing House shall be charged with the following work: (1) All the publishing business now being conducted by the Sunday School Board; (2) The manufacture, publication, sale and distribution of all books, periodicals, and supplies authorized by the convention.

Resolved second, that all the boards and commissions of the Southern Baptist Convention, as now organized, shall and are hereby instructed to transfer to the several new boards when organized, such property, both real and personal, as may be necessary to carry out the purpose of these resolutions.

Resolved third, that all the boards and commissions of the convention, as now organized, shall either dissolve and surrender their charters or make such changes and amendments thereto as shall make possible the reorganization of the work of the Convention as herein provided.

Resolved fourth, that such changes and alterations in the constitution and by-laws of the convention be made as shall be necessary to the full and complete authorization of all changes in the organization and work of the convention as provided for in these resolutions.

Resolved fifth, that the executive committee of the convention be and is hereby authorized and instructed to work in co-operation with all existing agencies of the convention in working out the changes and modifications of the work and activities of the convention as shall be necessary in carrying out the plans of reorganization herein authorized and that such legal counsel be employed as may be found necessary; and that all expenses incident to perfecting this reorganization shall be borne by the various boards of the convention according to the prevailing custom.

Resolved sixth, that all plans of reorganization herein authorized shall be worked out and consummated as early as shall be consistent and in such manner as to cause the least confusion and loss in the execution of the work now committed to the various existing agencies of the convention.

NOTE—It is the desire of those who are responsible for the preparation of this minority report to see that the Baptist brotherhood of the South has opportunity at this time to consider and pass upon a plan for re-organizing our work on a permanent, logical, and scriptural basis. If you favor the plan please give it your support.

Baltimore and Gov. Neff of Texas have been invited to speak at this meeting.

All laymen who plan to attend the Convention should write to Dr. R. B. Gunter, Jackson, Miss., for identification certificate and for an enrollment card.

TWO HUNDRED AND TWENTY-NINE NEW MISSIONARIES ARE NEEDED BY FOREIGN MISSION BOARD

After a careful survey of all the seventeen fields occupied by the Foreign Mission Board, Dr. T. B. Ray finds that if the minimum number of workers were to be supplied at this time it would demand the sending out this season of 229 new missionaries. This is approximately three times the number of workers ever sent out in a single season before.

To send out this number of workers will of course require much larger receipts in cash from the churches than the board has ever had before, but the officers of the board believe if Southern Baptists will provide the necessary cash the Lord will raise up the workers and place them at the disposal of the board.

Surely such a demand for workers should challenge the most liberal response in cash to the Campaign at this time. The world is ready to receive the gospel at our hands today. Are we ready to send it?

—Frank E. Burkhalter.

The Third Church, St. Louis, will conduct a daily vacation Bible School for a month this summer, employing a Seminary student to have charge of it.

All money given to the objects included in the campaign must be in Dr. Gunter's hands April 30th, in order to be counted in the years collections ending on that day.

Memphis Baptists will invite the Southern Baptist Convention to meet in their city in 1925. The Chamber of Commerce, city government and other organizations join in the invitation. The new Auditorium will seat 12,000. Two new hotels are in progress of building and will be ready. Memphis is as near the center of the territory as we can get. It has been 25 years since the Convention met in Memphis. Our vote is already for Memphis.

Gospel Singers, Mr. and Mrs. J. L. Blankenship of Dallas, Texas are at present assisting Pastor W. E. Wright and the First Baptist Church of Sour Lake, Texas in a splendid meeting. There were more than twenty additions the first day of the campaign. The Blankenships have just closed a very helpful meeting with the First Baptist Church of Walters, Oklahoma; they go next to the First Baptist Church of Tyler, Texas for a meeting with pastor James McNew.

The chamber of commerce of Waukegan, Ill., in order to get a line on the life history of a dollar bill sent out a new bill with a circular attached, requesting every person handling the money to make a notation of its use. The history for fourteen days showed that it changed hands five times for salary, five times for tobacco, five times for cigarettes, three times for candy, twice for men's furnishings, once for collar buttons, three times for meals, once for automobile accessories, once for bacon, once for washing powder, once for garters, twice for shaves, once for toothpaste. Rev. Henry G. Smith of the Second church, Lincoln, Neb., commenting on the item, which was printed in the calendar of the church, said: "Thirty-one trips and it never once got into church or charitable work. What sort of an adventure chapter would the dollar bill in your hands have to tell?"—The Baptist.

KEEP IT UP

I have just finished reading your article headed "The Pacifist" which I consider very timely for our feeding as coming from our denominational paper. It is this very truth, or the failure to see this truth that has led so many people to compromise on questions which were vital to the progress of God's kingdom work on many fields. It has caused many pastors to resign their work, many churches to become entangled, many Christians to weaken, and denominational truth to suffer. If we could but learn where, and when to take the attitude of resistance. Truth is not always discerned, situations not fully known, facts truthfully presented. Some take the position we should be sweet-thinking, that compromising is being sweet, and that we can not differ and defend, yet stay sweet.

I am coming to see the need of more such presentations of the facts as you have stated them in your article. It is surprising to see and hear some of the men talk who are in preparation for ministerial work. It is high time for some who are in the position to use influence powerfully for God, His word, and Denominationalism.

May God continue to use men as we have at the head of Mississippi's Baptist work. Dr. Gunter has a fine article along the same line.

—Stanley W. Rogers.

SCHOOLS AND HERESIES

In a recent article in the Record Brother Epting passed sentence on the man that would teach in Chicago University. I guess this must also apply to a man who will go to school at Colorado University for I think this place is where that evolution stream that he said has "its fountain head" in Chicago University must empty. If it doesn't stop here it must be a whale of a torrent when it empties into hell. I plead guilty to going to Colorado University and am ready for any sentence but exile from Mississippi. But this is not to advise any one to come here to school. Far from it, brother—you shun this place like it would bite. The Bible is laughed at here by some of the teachers and evolution and atheism are taught like a religion by some. But this is not the real object of my story. I want to get something off my chest that I have had on it for a long time.

As for this institution, it has changed my views on evolution. It has made it look more black and damnable to me than it ever has before, for I have seen some of the results of it. But here is what I have on my chest. I had it before I came here and it has also grown since I have been here. Here goes. Many brethren have too long been content to make dogmatic statements to the effect that evolution is a lie, is all wrong, is unsriptural and calculated to make atheists out of folks without really knowing very much about the "rhinocarpus" that we are attacking. We must know something about our adversary to be able to cope with him successfully. Paul in speaking of the devil said, "We are not ignorant of his devices". Many of the people to whom we preach today want to know, from both a Biblical and a scientific standpoint, why this doctrine is so evil. I am persuaded that if we can't tell them we ought to lay off of it. I am of the opinion that a preacher should study every angle of the theory of evolution like he does his Bible in order to know how to meet it if he is called upon to do so. Then we must demand of these self-styled scientists that they study the Bible as they do Darwin. We must fight the devil with fire.

Then as well as being prepared to battle the evil from the vantage ground of the pulpit we must attack the source. The source is no other place than our schools. The vast majority of our large universities teach evolution. We have been content to sit back and ridicule them for it, and tell our boys and girls not to go to them, with the result that the vast majority of our educational leaders and teachers are coming to

these institutions atheists and evolutionists ready to make disciples of the youth of the land. Here is our responsibility: To encourage our finest young men and women who know the Lord to prepare themselves, wherever they can, to teach from the three R's to the sciences and become leaders in the educational world who will teach the truth. If we don't do something on this order we will only find ourselves, when Gabriel blows his trumpet, saying, "Taint", every time those who are teaching a damnable fallacy to our children say, "Tis." My brethren, it is a responsibility that we cannot shirk. Let's take action. I am for our Christian schools always. They are our salvation in this case. But we must go to others if necessary to prepare for this battle. —H. H. Hargrove, 1147 Lincoln Place, Boulder, Colorado.

MANY EXTRA GIFTS ARE BEING MADE TO CAMPAIGN OBJECTS

By Frank E. Burkhalter

One of the most encouraging aspects of the present status of the 75 Million Campaign is the larger vision which many of our people are getting of the needs and opportunities that exist and the consequent response they are making in special gifts to Campaign objects, over and above their pledges.

In response to an appeal to the organized Bible classes of the South by Dr. Scarborough, Mrs. E. A. Foster, president of the King's Class of the Olivet Baptist Church, Oklahoma City, advises that the 100 members in that class have agreed to give \$5 each extra to the Campaign in this the closing year, making an extra \$500 from that class alone.

A layman of the First Baptist Church at Clarksville, Tenn., who lacked \$50 of paying out his entire pledge, sent his pastor, Dr. W. C. Reeves, a check for \$550 to be applied on the Campaign, and promised to send another check soon.

Rev. J. Pike Powers, Sr., of Knoxville, Tenn., who plans to settle his estate while he still lives, has just given \$20,000 to Campaign objects, over and above his pledge. Of this amount \$5,000 goes to Carson and Newman College, \$5,000 is taken in annuity bonds of the Foreign Mission Board and \$10,000 in cash goes to the completion of the Baptist Hospital at Kwei Lin, China. An excellent hospital building was erected at Kwei Lin but the receipts of the board were not sufficient to equip the institution and it has remained idle, as a consequence. The gift of Brother Powers will equip the hospital and put it at the immediate service of the missionaries in healing in the name of Christ.

Some challenging missionary opportunities have been lost while this hospital has stood in its incomplete state. A few months ago when the contending armies engaged in civil war in China were fighting outside the walls of Kwei Lin, a large number of soldiers were wounded. The commanding officers sent to the Baptist mission station to see if the missionary doctor could not take them into the hospital and treat them. Having no equipment of any kind in the hospital the doctor could not take the patients there and was driven to the extremity of operating upon the wounded men as they lay on the dirt floor in a heathen temple.

There are scores of needs on both the home and foreign fields that can be met with special offerings from those who have completed the payment of their pledges and the hundreds of thousands of Baptists who have made no pledge at all. Many of these will respond if the personal approach is made to them and the needs of the fields and the individual responsibility upon these persons to supply those needs is laid upon them.

At no time in four years has the prospect for complete victory been so encouraging as it is just now. If we can create this winning spirit among all our people everywhere victory is inevitable. Books for the present Conventional year close at midnight April 30th.

SOUTHWESTERN SEMINARY NOTES

By Lewis A. Myers

Dr. J. D. Ray, Head of the Department of Homiletics and Pastoral Duties, has accepted an invitation from the University of Chicago to teach in that institution during the Summer Term of this year. He will begin the work there on July 24 and teach through August 29. The subjects to be taught are "Homiletics" and "In the Country Church Field".

In recent weeks, the Seminary Hill Baptist Church, meeting at the present time in the Chapel Auditorium of the Seminary, has initiated a movement looking to the erection of a \$175,000.00 church building. Various committees are already working on different phases of the plans. Some of the money for the building is already in hand.

At the February meeting of the Executive Board of the W. M. U. of Texas, a couple of movements of especial significance to the Seminary and to the Baptists throughout the South, were instituted. The Board voted to establish one hundred scholarships to be given to girls desiring training in some phase of religious activity, and also inaugurated plans leading to the construction of a gymnasium building.

Since the establishment of the Holland Lectureship, the Seminary has secured a distinguished speaker to deliver a series of lectures before the Faculty and students each year. Dr. J. W. Jent, Dean of Oklahoma Baptist University, Shawnee, Oklahoma, the lecturer for this session, has just closed a series of addresses before the Institution. The subject has been "The Country Church Problem".

Dr. Albert Venting, Associate Professor of Systematic Theology, has been granted a year's leave of absence, beginning May, 1924, and ending September, 1925. Annually the Seminary extends an opportunity to one of its Faculty members for the pursuit of an advance line of educational work. Dr. Venting plans to spend most of the time in the universities of London and Oxford, England. Before returning he will spend a season attending lectures at the Sorbonne, Paris, France. Side trips will be made to Wales, Ireland, Belgium, Switzerland, Germany, Poland, Italy, and Spain. Throughout the sojourn abroad, he will be accompanied by Mrs. Venting.

Practical Work activities of the Seminary Faculty and student body are compiled quarterly. The last report shows that 2,230 additions have been made to the churches supplied by the Seminary force. During the same time 5,106 sermons and addresses were made, 2,330 Sunday School classes taught and 16,636 tracts were distributed. There were 1,781 professions of faith, and 146 definite volunteers for religious work in the home and in the foreign fields. The report shows an increase over the previous quarter in the amount of money collected for the 75 Million Campaign, the increase being \$8,100.00.

RECEIPTS OF THE FOREIGN MISSION BOARD TO APRIL 1

	1924	1923	1922
Alabama	40,797.95	47,523.20	53,214.63
Arkansas	15,592.45	29,240.51	3,877.83
Dist. Columbia	11,125.73	13,371.10	14,403.20
Florida	17,071.39	17,108.97	17,703.66
Georgia	102,489.99	95,206.80	108,468.52
Illinois	2,197.50	1,600.00	5,420.00
Kentucky	103,253.30	104,868.49	111,874.20
Louisiana	17,882.56	16,906.34	15,937.27
Maryland	22,360.00	24,720.00	23,970.00
Mississippi	51,280.15	49,473.22	53,461.67
Missouri	30,277.28	19,891.32	19,478.03
New Mexico	2,522.0	3,100.00	3,510.00
North Carolina	105,215.07	121,997.80	87,384.45
Oklahoma	20,576.91	16,996.93	2,110.49
South Carolina	135,006.99	106,929.00	91,939.38
Tennessee	50,385.00	42,524.50	59,214.75
Texas	66.10	231.25	482.53
Virginia	144,824.43	148,821.27	159,651.28
	872,924.80	860,510.70	832,101.89

MARY NOTES

Department of has accepted an Chicago to teach summer Term of rk there on July 9. The subjects and "In the Coun- ry Hill Baptist me in the Chapel initiated a move- of a \$175,000.00 ttees are already e plans. Some already in hand. of the Executive as, a couple of nce to the Sem- ighout the South, oted to establish e given to girls of religious ac- ns leading to the ilding. Holland Lecture- d a distinguished ctures before the Dr. J. W. Jent, versity, Shawnee, session, has just before the Institu- e Country Church ate Professor of granted a year's y, 1924, and end- lly the Seminary e of its Faculty n advance line of g plans to spend iversities of London eturning he will tures at the Sar- rips will be made Switzerland, Ger- Throughout the mpanied by Mrs. the Seminary Fac- mpleted quarterly. 230 additions have plied by the Sem- time 5,106 sermons 30 Sunday School s were distributed. of faith, and 146 s work in the home e report shows an rter in the amount Million Campaign,

FOREIGN MISSION

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7,108.97	17,703.66
5,206.80	108,468.52
1,600.00	5,420.00
4,868.49	111,874.20
6,906.34	15,937.27
4,720.00	23,970.00
19,473.22	53,461.67
9,891.32	19,478.03
3,100.00	3,510.00
11,997.80	87,884.45
16,996.93	2,110.49
26,929.00	91,939.38
12,524.50	59,214.75
231.25	482.53
18,821.27	159,651.28
50,510.70	832,101.89

CONVENTION BOARD DEPARTMENT
R. B. Gunter, Sec'y.

MISSISSIPPI'S QUALIFICATION FOR LEADERSHIP

First, We have kept faith with the causes participating in the Campaign by remitting every month every cent due to every cause. Thus, we have won the respect, the admiration and the confidence of all who have observed. Confidence is essential to leadership.

Secondly, We have the membership. According to Dr. E. P. Alldredge's latest statistics, there are 207,040 white Baptists in Mississippi. These are as capable of development and of leadership as are any Caucasians to be found. They are few places where greater effort is being put forth to train them than in Mississippi. Witness the B. Y. P. U., the Sunday School and the W. M. U. work.

Thirdly, We have sufficient wealth to make us a mighty power for God. The average income per member is \$351.00. A tithe of this will give us \$1,298,000.00 a year for the Lord's work. At present 355 pastors are co-operating in the distribution of more than 41,000 titling tracts per month. This will mean the consecration of wealth. The eyes of the whole United States are on us because of the way we are leading out in this work.

Fourthly, We have some of the best denominational schools. A denomination's fitness for leadership is to be determined by its schools.

Fifthly, We are evangelistic. For a denomination to lead, it must be constantly recruiting. France and Germany realized the importance of a constantly increase in population to the extent of offering government aid to parents. Evangelism is likewise essential to leadership. Evangelism has put Baptists in the lead in the United States and in Mississippi. Evangelism of the right kind will keep us in the lead. The writer is convinced that the State Board should place in the field two of the very strongest men we have, provide them with the best tents, the best leaders of singing, the best pianists to be found. We need men who do not apply. We need men who would accept the work because they want people to be saved and want them to have the whole truth of God's word as interpreted by Baptists.

Sixthly, Carrying a worthy task to completion is one of the most essential things to leadership. The evangelistic tides will begin to rise as soon as the Campaign has been completed. The stewardship spirit will likewise be accentuated. We will have the attention of the people. What we say will be reinforced by what we have done. Life's highways are crowded with those who undertake tasks and fail. Mississippi Baptists must complete their undertakings if they would continue to lead. We must pay in full.

R. B. GUNTER,
Corresponding Secretary.

The First Baptist Church, of Gulfport, had a very great day Sunday, April 6th, the occasion being the dedication of the new news and carpet which had been installed the previous week. A small balance of about \$1,000 on the carpet was paid in a few minutes by the congregation at the close of the services. Resolutions of respect were passed by the church, on the demise of W. R. Washington, one of the oldest members, and also Rev. W. C. Grace, former pastor, who moves to Oxyka, Miss. The church under the leadership of the new pastor, Dr. W. A. McComb, who came here in December, has made wonderful progress. The Sunday School has grown from about 200 to over 600 and the congregation from about 200 to over 800 present last Sunday. The ordinance of baptism was administered to a number of candidates at the close of the service last night and new members are added every week.

BOOKS

An eighty page pamphlet by Allen Autry on "Baptist Doctrine", is one of the most conveniently arranged and concise statements of what Baptists believe and teach we have seen. He states each point briefly and buttresses it with the scripture. The author has also written other popular books such as Grape Shot and Canister, and Warning Signals. He was three years president of the Arkansas Convention. The book may be had of the author for fifty cents at 1714 W. 9th St., Little Rock, Ark.

"WHAT IS MODERNISM?"

This book is by Dr. Leighton Parks, a modernist Episcopal minister of New York. He impresses you as frank and honest. It is about as good statement of the Modernist position in small compass to be found. But if this reviewer knows anything about the principles of logic Dr. Parks violates them at every turn. It seems this would be apparent to any thoughtful and trained mind. He takes up the challenge of secretary Davis that the modernists are seeking to modernize God, and claims that the substitution of the worship of the true God for Druid worship is a case of modernizing God, and that all increase of personal knowledge of God is modernizing God. The book is made up largely of such lapses. The book is published by Scribners for \$1.00.

"PIONEERING IN THE SOUTHWEST"

This is from the Sunday School Board and was a little late in coming to our desk. However, it has an unfading freshness. Dr. A. J. Holt, now of Florida, but born in Kentucky, laboring at various times in Louisiana and Tennessee, but mainly in Texas and the Indian Territory, now Oklahoma, is writing his biography and is entrancingly interesting. There is no more fascinating nor instructive book in the world than an autobiography, and we are delighted that so able a minister as Dr. Holt who has served in hard places and high places has thus preserved a record of life and conditions in the Southwest which cover a most vital and interesting period from 1847 to date. The book sells for \$2.00 and is well worth it.

CAPTAIN PLUCK

This book by Mrs. Isla May Mullins was somewhat late in coming to our desk, but it has been read with interest and pleasure. Mrs. Mullins has made a place for herself among writers of fiction in America. But this book is more than a book of fiction. It follows the course of a boy's life born in Mississippi, growing to manhood in Texas, finding himself and making a place in the world. It is not hard to see that the writer is giving us a picture of the boyhood and young manhood of Dr. E. Y. Mullins, her husband, and you can't help being interested. Mississippians especially will read the book with pleasure. It is published by the Sunday School Board, price \$1.50.

DOWN THROUGH THE AGES, is the title of a 100 page volume by F. E. Gaebelin, M. A., published by the MacMillan Co. for \$1.00. There is genuine satisfaction and joy in reading a book of this kind written by a man who thoroughly believes the Bible to be the Word of God. It is an account of the preservation of the manuscripts of the Bible and of their early and later translations into English, culminating in the King James Version which the author believes to be the most marvelous reproduction of the mind of the Spirit. It is clearly shown what marvelous care was taken in copying and translating, and what accuracy was attained. It is a good book to have in a day when so many questions are being raised about the Bible.

THE MINISTER'S DAILY LIFE

This is a book of some 300 pages by Lloyd C. Douglas, a preacher and a preacher's son, which is full of fine suggestions about nearly everything a preacher ought to know and to do. We

have not read a book in a long time which combined as much of good sense and wholesome humor. We found ourselves wishing that every preacher would read it. It was intended for younger preachers, but one who has been in the business of preaching for a good while got much good out of it. It tells about church organizations, finances, weddings, funerals, sermon making, reading, pastoral efficiency and other things. It is not technical, nor specially hortatory, but is full of sound sense. Only the last chapter might be criticized adversely from the reviewer's point of view. It is published by Chas. Scribner for \$1.75.

ELLA RIVES

This is a love story of Blue Grass Kentucky. It involves the courtship and marriage of representatives of two prominent families, Baptist and Presbyterian, and resolves itself into the discussion of the merits of infant baptism. From the doctrinal side it is an exceptionally strong presentation of the Baptist position. As a piece of literature, one will be impressed with the dignity, courtesy and charm of the manners of young people a half century ago. The story is based on facts which came under the author's observation. Dr. J. G. Bow is the author and The Baptist Sunday School Board publisher.

134 Pages, cloth.....\$1.00

THE BIBLE OUR HERITAGE

The title and the author will anywhere get the attention of a Southern Baptist, for the book is written by Dr. E. C. Dargan, published by the Sunday School Board. The price is \$1.50. It is the kind of book that every Sunday School teacher or average Bible reader and student will want. It is also suited to preachers who have a limited library or a limited time to read on any one subject. In the first chapter it is shown why the Bible is regarded as God's word, as well as the product and expression of men's experience. The second chapter shows how the original writings have been preserved and transmitted to us. The third chapter tells about the original languages and some of the translations. The fourth chapter tells about our English Bible. Then there follows a running account of the general contents, good suggestions about reading and studying the Bible, also about teaching the Bible in Sunday School. The last chapter treats of the Bible and modern life, its adaption, application, the need of it and our duty toward it. You will be grateful that Dr. Dargan has written it and glad that our Sunday School Board is producing works of this character.

RELIGIOUS CERTITUDE IN AN AGE OF SCIENCE

This is an attractive title of a book made up of three lectures delivered by Dr. Charles Allen Dinsmore of Yale, at the University of North Carolina, and published by the University of North Carolina Press at Chapel Hill; price \$1.60. The first lecture is on The Influence of Science on Modern Religious Thought; the second on Nature and Truth of Religion; the third on What We Know and What We Believe. The author deprecates dogmatism but is often dogmatic, of course unconsciously. He is seeking certitude but forsakes many things in the Christian faith that some of us hold with great assurance. His only positive contention seems to be that religious knowledge, though obtained through other faculties than scientific knowledge is just as truly verified.

W M U PAGE

W

We hope Editor Gwaltney was as successful on Sunday in collecting for the campaign as he was in fishing on Monday. He gives a photograph in the Alabama Baptist of the fish he caught, and of his companions—or was it taken in front of a fish market?

Mississippi Woman's Missionary Union

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(Continued from last week)

Of this plan we want to tell our sister societies. Some may enjoy using it to help them also, in gathering up "the payments" for the Campaign this closing year.

Our President, Mrs. R. S. Purser, acts as the Year; she appointed 12 ladies of W. M. S. as her Months; each Month appointed four others to be her Weeks; each Week appointed 7 others to be her Days. Each one of these workers is to contribute one cent per day for the year, beginning with last January. Some of the Weeks secured more than 7 who were willing to be their days.

One young lady, who works in a Bank, was solicited to be a week and secure her seven days. She said she could not do the work, but would be a week and seven days herself and contribute the entire amount for these. The Weeks collect from the Days and turn the money in to the Months, who will turn it over to the Year each Month at the Program Meeting of the society.

The Slogan for the closing year of our Campaign "Duty Done Means Victory Won" was the message presented to view on a beautiful poster which the W. M. S. has had made for the main auditorium of the church. A delightful social period followed and the beauty of spring and the joy of service flooded our hearts with happiness.

Mrs. J. A. Taylor, Cor. Sec'y.

A Glad Message to Former Blue Mountain College Students

You will be glad to know that we reached our goal gloriously, for the Support Fund for our Blind Girls' Home in Canton, China, this fiscal year just closed.

As you will remember, our published goal was \$1,160.00—\$40.00 each, for 29 children—but most recent news tells of the entrance of two new children into the Home, so we raised \$81.50 more than our published goal, or \$1,241.50, which is sufficient to care for the 31 children now in the Home.

My heart is singing "Praise God From Whom All Blessings Flow". And I know you join me in this glad song.

We have also added \$629.10 to our Endowment Fund this fiscal year, and I thank God, and all of you who have helped so nobly in this good work.

Please remember this work continually in your prayers.

Gratefully and joyfully yours,

Mrs. T. C. Lowrey.

I am sure that not only Blue Mountain students but all the rest of us who read Miss Mallory's letter of her visit to this School will be thankful for the above information. How grateful we are that we have in the State an Institution that not only fits girls for service in the home land, but is doing such splendid work in a foreign field.

We have a splendid write-up of the Lauderdale County W. M. U. Rally, sent in by Mrs. J. M. Shamburgur. The meeting was an all day affair, held at Toomsaba. We should like to publish it, because of the good work the sisters over that way are doing. But just now space is at a pre-

mium; and our programs are so much the same that we must give room at present for as great a variety of news items as is possible and profitable. Patience is what we crave, Beloved. We will get round by and bye.

Data Concerning W. M. U. Registration at Atlanta, Ga., May 13-19

Registration at Atlanta, Ga., for delegates and visitors to the W. M. U. Annual Meeting will be open at nine A. M. on Tuesday, May 13, in the Baptist Tabernacle, 78 Luckie Street. The registration place at this church is in room on lobby platform in the entrance.

When the annual meeting opens in the Baptist Tabernacle at 7:30 on that Tuesday night, registration will be suspended until the close of that session, at which time it will be resumed for the benefit of late arrivals. The next morning, Wednesday, it will again be opened so that as many as possible may register before the morning session convenes. During the morning session it will be again suspended, to be resumed at the noon hour. As each delegate registers she is given her badge and program. It is earnestly hoped that every W. M. U. delegate and visitor will register as soon as possible after arrival in Atlanta. Any unregistered delegates who reach the Tabernacle during one of the sessions will be seated in the special section reserved for unregistered delegates. Upon adjournment of that session they will be expected to register.

Each state is entitled to only thirty-nine delegates not including the state W. M. U. vice-president. The thirty-nine cards for each state are sent to the state W. M. U. vice-president, who distributes them according to the policy of the given state. The vice-presidents or their accredited substitutes will be at the registration tables in Atlanta so that any delegate, who has not received her card may be properly identified.

The number of visitors is limited only by the very large auditorium of the church, where all the W. M. U. sessions will be held. No cards are sent to the states for visitors, such cards being secured at the registration tables in Atlanta. Visitors arriving after a session has opened will be seated by the ushers in the regular visitors' section. Upon adjournment they will be expected to register, at which time they will receive their badge and program.

From the state leaders the state badges are to be secured by both delegates and visitors. All who go to Atlanta are urged to wear their state badges as the official badges to be secured upon registration in Atlanta do not bear the name of any state.

—Kathleen Mallory,
W. M. U. Corresponding Secretary.

From Our Newest Japanese Sunbeam

Kokura, Japan, March 23, 1924.

My dear "Aunt Marg" and "Aunt Fannie":

Just could you see me today! I am ten days old and almost ready to start to school.

Thank both of you for your lovely gifts. I immediately put them to use. My nurse is going to make me two more jackets before she leaves me to fight my own battle.

I am quite large. I weigh seven and one-half

pounds; have dark hair, dark blue eyes and dark complexion.

Everybody is good to me. I have been receiving guests ever since I was three days old. The Japanese bring me all kinds of gifts—anything from fresh eggs to baskets of cakes made in the shape of most beautiful flowers; birds' nests filled with little birds and eggs. Everybody is nice to mother and me. We just lie up here and sleep and know everything is moving on all right. Mother sat up awhile today. She has been so well; will be ready to take up her school work again the opening of our new school year, which is April 10.

I wish you could peep in just now and see me. I have had my bath and my bottle and am ready for a good snooze.

We are still distressed over our school classroom building. At least two-thirds of the girls who have applied for entrance say they want to enter our school to learn about Jesus Christ. We can't take in half that apply because we have no room to teach them. We don't feel down and out about this, though. We know the school will yet get the needed buildings; we have faith to this extent. We started this school on faith and prayer. This year we are very choice as to the girls we enter. We didn't advertise at all because we felt we could not take all that would come without advertising.

Orders have come that time is up, so must stop. Much love to each of you.

Devotedly,

—Mary Elizabeth Rowe.

A writer in the Christian Century says that in his recent book Papini "reveals himself as a fanatical medievalist, a hater and maligner of Protestantism, an opponent of general education, a despiser of America, an apologist for the burning of heretics, the advocate of universal sovereignty of the Pope as Lord of the world."

Dr. Stealey has been for twelve years editor of the Baptist Messenger. This editor was born only a month or two before that, and has read Dr. Stealey's paper regularly with profit and delight. We do not know a man who has more correct convictions or who advocates them in a more sane and helpful spirit.

Dr. Austin Crouch of Murfreesboro, will preach the commencement sermon for Mississippi and Hillman Colleges on May 25th. Hon. Rush Knox, Attorney General, will deliver the baccalaureate address on May 26. Mississippi College expects to graduate 65 and Hillman College 30.

The First Church, Fort Worth, is said to have had 5,628 at Sunday School the last Sunday in April. This is said to be a world record of regularly enrolled pupils.

The Western Recorder says a mighty good word for Pastor C. J. Olander of Oakland, Ky. Isn't the time about ripe for him to come back to Mississippi?

They don't escape by getting married in Pasadena, Cal. Young women though married must attend school till they are 18 years of age.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Library Offer Received With Enthusiasm

We are receiving many letters saying that their B. Y. P. U. has voted to work for one of the libraries, others have already begun and there are others who are thinking about it. It is just a matter of someone in the B. Y. P. U. taking the initiative and starting it. The pastor would be a good one to take the initiative. In case the pastor doesn't, the Leader, Director or President would be the next in order. Any member of the union can bring the matter to the attention of the union. If you haven't received information regarding the offer we will be glad to send it to you. The thing we are watching now is, who will be the first to get one of the libraries?

We Want to Know Every Union That Is Keeping Up the Suggestions Given in the Schedule of Activities

Many of our B. Y. P. U.'s are keeping up the suggestions given in the Schedule of Activities sent out the first of last July. We are going to give an HONOR ROLL pennant to every B. Y. P. U. that brings his checked copy of the schedule to the District B. Y. P. U. Convention in June and has at least three-fourths of the activities checked. We first stated that we would give the pennant to those who observed ALL the suggestions, but we have changed that to 75% for this our first year to have a schedule. We are asking those who are keeping up the activities to WRITE US so that we may know how many pennants to have made. The pennant will be felt in B. Y. P. U. colors, green and white. Please let us have this information as soon as possible.

District Banners

Our District B. Y. P. U. Banners are given to the CHURCH and not to any one B. Y. P. U., so all the unions in the church have a part in winning the Banner. Write for information regarding the "Nine Points of Efficiency" in the contest.

Prentiss Intermediates On the Job

Miss Sarah Nell Dale, Cor. Sec'y of the Prentiss Intermediate B. Y. P. U. writes of the good work they are doing. They have organized a Junior union, gave a program at their Associational B. Y. P. U. Convention, are putting on the play "What God Would Have to Happen" and are trying for the \$50 Library. All this means that they are on the job and working at it.

A New Union at Bahala Church, Lincoln County

It is a fine thing to carry your religious zeal with you when you go on a visit or vacation. We have a letter from one of our faithful workers, Mrs. Arthur Turner of Leaks-

ville who is on a visit in Lincoln County. She carried her interest and zeal for B. Y. P. U. with her and has helped the Heuck's Retreat B. Y. P. U. to organize a B. Y. P. U. in the Bahala Church. They had 42 in the initial meeting. Mrs. Marion Furr was elected President and Miss Inez Smith, Secretary. The importance of studying the B. Y. P. U. Manual was stressed and we feel that this B. Y. P. U. is going to do splendid work.

Mississippi's First Honor Intermediate B. Y. P. U.

The efficient Corresponding Secretary of the Purser B. Y. P. U. of Hazlehurst sends in a good report for their union telling of the conversion of six of their "Associate" members, giving them a union now with every member a Christian. They are happy over this and now are entering into the work with sleeves rolled up. They are doing a good deal of extension work, also giving the play "What God Would Have to Happen" in a number of places, and hope to be the first to receive the Library. They have had their picture taken with their banner in the midst and say their record this year will be as good as the best.

South McComb Organizes

We are in receipt of a letter from Miss Ida Lee Fuller, Corresponding Secretary of the newly organized Senior B. Y. P. U. of South McComb. She tells of the organization, saying that they have a membership of forty-eight and still growing. We are glad to know of this new union and feel that they will mean a great deal to the spiritual life of the church, therefore a great blessing.

Here Are Two New Ones

Brother F. M. Varner, a Mississippi College student who is a pastor of several churches, writes telling of the organization of a B. Y. P. U. in two of his churches, Sallis and French Camp. We feel that a church will never go beyond the leadership of a pastor and on the other hand a church will follow where their pastor leads them. Two plus two equal four! Moral, when the pastor wants a B. Y. P. U. and undertakes to organize one, it usually happens.

All Requests From Rural Churches For Help in B. Y. P. U. Work Will Be Heard

We are going to undertake to answer every call from rural churches this summer. We have a number of volunteer workers that we will use and so if you want help in organizing a B. Y. P. U. in your church, or if you want us to send you some one to teach one of the Study Course Books we are going to send you someone. That means after the first

of June. Our volunteers cannot serve until that time. If you as a pastor or interested worker desire such help as above suggested, write the State B. Y. P. U. Secretary and suggest when you can use a worker best. There will be no expense to you except to entertain the worker while on the field.

BAY SPRINGS

The work moves along pleasantly in this town. The various departments of the church work seem to have the spirit of progress. We are to begin a series of meetings on May 5 with the pastor doing the preaching and W. W. Grafton of Clarke College leading in the singing. The prayers of the brethren are solicited that we may have a

meeting in which many souls shall be saved and the Kingdom greatly built up.

Chunky

The people of Chunky are determined to do a constructive work for God. Recently, with the assistance of Rev. Stephens and Rev. Collins three splendid fellows were ordained as deacons. The new deacons will be of good service in assisting the older men who have been serving in the deaconship for so many years.

The Sunday School is a vital factor in the Baptist Church at Chunky. We are soon to have some additional Sunday School rooms to accommodate the people for more efficient service. Brother G. C. Dorris is leading the Sunday School to increased usefulness.

"We are 'betting' our lives there is a God"
—wrote Lieut. Donald Hankey from the trenches (before he died in action).



SHALL CHRISTIANITY REMAIN CHRISTIAN?

Seven Questions In Dispute

By WILLIAM JENNINGS BRYAN
Author of "IN HIS IMAGE"

A book that will settle your mind regarding the essentials of the Christian faith, answering, as it does, the great points necessary to an understanding of the present crisis in the Church.

Every chapter in this remarkable book displays Mr. Bryan's unswerving faith, inexorable logic, and implicit reliance on Holy Scripture for proof and support of his arguments. His latest effort simply compels the acknowledgment that in William Jennings Bryan the foundation beliefs of Christianity have an unselfish and devoted exponent.

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Address PEYTON JACOB, Dean of the School of Education
Mercer University, Macon, Ga.
RUFUS W. WEAVER, President

High School Courses; Opportunity for making up units. (Bulletin 4).

Scout Executives' Training School (June 16-July 12). Under direction of National Council of Boy Scouts; Faculty of Scout Experts; College graduates desired; Technical training given fitting for the position of Scout Executive. (Bulletin 5).

Institute for Training of Women in Civic Leadership (June 16-21) offers training in social service. (Bulletin 6).

SUNDAY SCHOOL LESSON

Sunday, May 11th

Jehoiada's Victory Over Israel

Scriptural Text: 2 Kings 11:1-4, 11-18.

Collateral Scriptures: 1 Kings 14:21 to 15:24; 2 Kings Chapters 11-12.

The lesson introduces to us two women who left a deep and lasting impression upon the fortunes of the kingdom of Judah: Athaliah, the daughter of Ahab and Jezebel, who became the wife of Jehoram, the son of Jehoshaphat. Athaliah came into the royal family of David through this marriage, a worshiper of the Sidonian Baal. She possessed many of the qualities of her mother, Jezebel; resourceful in carrying through her purposes, full of envy, hate, revenge and jealousy. She was daring, cruel, haughty and bloodthirsty; void of conviction, intriguing, conscienceless, a devotee of the debasing worship of Baal, at whose shrine debauchery was a religious service and prostitution a consecrated calling. Athaliah clad in the insignia of royalty appears upon the pages of human history, a black and bloody spectre, with the curse of God upon her. (1) Athaliah was the queen mother in the palace of her son, Ahaziah, the king of Judah. She had thoroughly corrupted him, turning him from the worship of Jehovah, to the worship of Baal. He took from the temple of Jehovah the ornaments and furnishings dedicated to the worship of Israel's God, and placed them in the temple of Baal which his father Jehoram had built. Ahaziah was slain by Jehu at Jezreel, in his effort to destroy all the descendants of the wicked Ahab. When Athaliah heard of her son's death, "She arose and destroyed all the seed royal." The seed royal were her grand-children, children of her son Ahaziah. After this diabolic slaughter of the "seed royal", she mounted the throne of Judah and reigned for six years. That a woman, half heathen and half Israelite should occupy the throne of David seemed to be the defeat of the divine purpose in the choice of Israel and reversal of the current of history. But no, the purpose and promises of God are sure. One of the seed royal will come and hurl her from the throne and dispatch her soul to join the shade of her mother whose blood the dogs lick up from the ground. "But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah and stole him from among the king's sons, which were slain; and they hid him, even him and his nurse, in the bed-chamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land." (Ver. 2-3.)

(2) Here the second woman appears on the scene. Jehosheba was the sister of Ahaziah or half sister as Josephus claims and wife of the high priest Jehoiada. (1) The devil uses a woman to devise mischief and destroy righteousness from the earth. (2) God uses a woman to thwart the plans of mischief and rescue from destruction his plans and those through whom his purposes are car-

ried out. (3) The wicked devices of bad men and women by the providence of God are overcome in the most unexpected ways and by the most unpromising means. (4) The kind offices of a pious woman, a store room for bedding and an unnamed nurse are the means employed of God for the preservation of the royal seed of David. The whole future of God's kingdom was concealed in a store room under the watchful care of an obscure woman, while the forces of evil exulted in the overthrow of Jehovah's altars, the extermination of the last claimant to the throne of David, and the inauguration of a new dynasty in the affairs of state and religion. Six years did Athaliah reign over Israel, all unconscious of what awaited her in the seventh. "And in the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guards, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son." (Ver. 4.)

Jehoiada had abided his time and now proceeds with great caution. Momentous issues were involved and a high purpose was to be accomplished. The usurper of David's throne was to be disposed of and the rightful heir installed and crowned as king of Judah; the altar of Baal was to be destroyed, his temple demolished and the worship of Jehovah restored. The captains of the guards and the mercenary troops were summoned to come to the house of Jehovah, a suitable place for a secret conclave to assemble. A covenant was made in which there was a pledge of sacred honor, and even of life itself, and to add sanctity to this covenant an oath was taken of every one to carry out with the utmost loyalty the end contemplated, in this revolutionary undertaking. The character of the leader of this move, Jehoiada, the place, the house of Jehovah and the purpose, all conspired to make the covenant and oath as binding as the love of life itself. To crown this meeting with the lofty spirit of patriotism, Jehoiada places before their eyes the youthful Joash, the only surviving heir to the throne of David. The hour arrives for the crowning ceremonies. The scent of blood was in the air, without pomp or parade, but with a lofty purpose, and dauntless courage, every means was employed to safeguard the undertaking against the possibility of defeat or failure. "And the guard stood every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. Then he brought out the king's son and put the crown upon him and gave him the testimony; and they made him king and anointed him. And they clapped their hands and said, God save the king." (Vers. 11-12.) Jehoiada was the right man in the right place, of deep piety and good sense, and a courage to carry out the will of the Jehovah in the face of perilous conditions. He grasped Jehovah's method of accomplishing his will among men. God works

through human agencies to carry out his purposes. God dethroned Athaliah and enthroned Joash. The rescue and preservation of the life of the royal infant, the calling of the council in the temple, the formation of the compact sealed by covenant and oath, the arrangement of the guard within about the sanctuary and the coronation ceremonies were to all appearances purely human performances, but behind it all and through all was God directing all to the consummation of his purpose. The Davidic dynasty is restored. There are tragedies awaiting us in the sequel of this lesson.

"And when Athaliah heard the noise of the guard and of the people, she came into the house of Jehovah, and she looked and beheld the king stood by the pillar as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced and blew with trumpets: and Athaliah rent her clothes and cried, Treason, Treason." (Vers. 13-14.) When the degraded, depraved and deluded usurper of the throne came into the temple, dripping with the blood of the murdered "seed royal" and beheld the array of soldiers, and the flower of the people standing in loyal allegiance to the new king, Athaliah

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was seized with astonishment, rending her garments and in desperation cried out, "Treason, Treason; every shout of the people, every blast of the trumpet sounded in her ears, the coming of the fate which she had invited and from which there was no escape. Her executioners are at hand. "And Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forthwith out the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord. And they laid hands on her and she went by the way by which the horses came into the king's house, and there she was slain." (Vers. 15-16.) The seed she sowed in blood grew and after six years ripened in a harvest of blood. The reign of the cruel, ambitious and haughty usurper of the throne of Judah found her tragic end in a horse stable, leaving behind her a name consigned to eternal execration. Jehovah will not, restrain his wrath forever. He has not, he will not abandon the field of human history to the powers of evil. No sin will ever go unpunished in the lives of men and nations. There is no escape. Righteousness must be vindicated. Jehoiada, not simply to effect a revolution, but a reformation. "And Jehoiada made a covenant between Jehovah and the king and the people, that they should be Jehovah's people; between the king also and the people." (Ver. 17.) His purpose is to establish right relation between Jehovah and the king and the people. Get people right with God and they will be right in all the interests of life. When God's will holds the supremacy and his law is the rule of our life, we will think right, act right, love right and serve right. There is no distinction. The king and the people are on common standing ground. The will of God makes no exceptions. It claims supremacy over all. There is no special code of morals for officialdom. The code is the same for the king on his throne and the peasant in his hovel. There is no difference. The evidences of a genuine reformation, among the people becomes obvious. "And all the people of the land went to the house of Baal and brake it down; his altars and his images, brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of Jehovah." (Ver. 10.) The people of the land far and near came to the crowning of Joash. They turn their attention to the utter destruction of the magnificent temple of Baal erected by Jehoram and his Sidonian queen. The very purpose of it was to displace the worship of Jehovah. To let it remain would have been a menace to the worship of the true God. This structure they razed to the ground, overthrew the altars and break to pieces altars and images. They slew the priest, Mattan. To take away the instrument of sin is safest for those who turn to God. Let the gambler burn up his cards, with all other wicked devices. The work of destruction was completed now. Jehoiada takes steps to restore the temple worship.

All the agencies and instruments of temple worship were provided. It is not enough to destroy the sources and instruments of sin, but agencies and instruments of good must be provided. It was not quite all to destroy the house of Baal and break down his altars and images, but the worship of God of Israel must be substituted. Religion is not negative. Does not consist in do not's, but in do what's.

CENTRAL BAPTIST CHURCH, NEW ORLEANS

A few slight errors were made in the history of the Central Baptist Church, which was recently published by the Record.

A mission was started on Banks Street one block from Hagan Avenue in the spring of 1906. Walter M. Lee was sent out by the Home Mission Board and the State Board together for this purpose. Reaching New Orleans and finding Coliseum without a pastor, he was asked to supply for a time. He was later asked to become acting pastor or permanent supply for a year. He preached twice a day on Sunday at Coliseum and conducted the mission Sunday afternoons during the year 1906. At the close of the year he gave all his time to the mission.

The Central Church was organized April 14, 1907. Dr. C. V. Edwards aided the said Walter M. Lee in organizing the church, eight charter members uniting to form it. The committee of organization was as follows: Dr. C. V. Edwards, chairman of presbytery; Emile Meglirio, Oscar Allen, J. R. Judeh, J. D. Ball, J. L. Love, R. R. Sanford, W. Bartlett, Rev. W. H. Brengle, W. R. Gregory, W. T. Smith, and F. G. Magnitzky. W. T. Smith was secretary of the presbytery.

The charter members were Walter M. Lee, Ellie McCall, Kittie McCall, Edward McCall, J. F. McCall, Miss Mary Gaines, Thomas Leonard, Miss Eva Leonard, and Miss Evelyn Huey, Miss Annie Burruss, and Miss Myrtie Newman. Eight came by letter and watch care and three were received for baptism, as a result of a meeting held by W. M. Lee.

Dr. Edwards preached the sermon. Brother Brengle led the prayer.

The mission distributed 1,000 Sunday School leaflets to the motormen and firemen of the city every week.

See Times Democrat or Picayune of April 15, 1907, for further particulars.

—Walter M. Lee,
Cochran, Ga.

PROGRAM FOR LAYMEN'S MEETING IN ATLANTA TUESDAY EVENING, MAY 13, IN THE CONVENTION AUDITORIUM

7:20—Organ Concert by Mr. Chas. A. Sheldon, Jr., celebrated organist known to music lovers throughout the South for his work over radio and in concerts.

7:40—Song Service led by Mr. John Hoffman, widely known soloist and chorus leader.

7:50—Devotional Service conducted by Dr. E. Y. Mullins, president of the Southern Baptist Convention

and president of the Baptist World Alliance. Dr. J. T. Henderson, secretary of the Laymen's Missionary Movement of the Southern Baptist Convention offering the prayer.

8:00—Music—The Hoffman Quartette.

8:05—Address—"The Stewardship of Life" by United States Senator Walter F. George, introduced by Judge U. V. Whipple of Cordele.

8:30—Solo—Mrs. James H. Whitten.

8:35—Address—Mr. Douglas Freeman, Editor of "The Richmond News-Leader," introduced by Governor Clifford Walker.

9:00—Music—The Hoffman Quartette.

9:05—Address—United States Senator Pat Harrison, introduced by Mr. Clark Howell, Editor of "The Atlanta Constitution."

Evangelist W. E. Frazier, of Springfield, Mo., and his singer are in a gracious meeting at Independence, Kas. Sixteen conversions Sunday, 12 added by baptism. He goes to Texas June 15th for four meetings and then to South Mississippi for a couple of meetings. He has a little time which he might give to some Mississippi churches during August and September.

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Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

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Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

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DR. GAMBRELL TO DR. BURRESS

(Just before he passed over)

Dallas, Tex., May 18, 1921.
Rev. L. R. Burress,
Jonesboro, Ark.
Dear Cousin:

I received your letter yesterday and was glad to get it.

I could not go to the Convention. The Doctors said I was not able and I guess I wasn't and you could not go. Well, we can have the pleasure of knowing that we have done something in our time to make the Convention great for those who can go.

I am glad you are going back to Mississippi. I am put on a do-nothing program until September and I have thought what a joy it would be to go with you to Mississippi and to the old haunts, but I am not equal to it. I really have a more serious heart trouble that I thought and I have to give myself the best possible chance to get well.

Give my love to the folks at Mt. Olive, Boonville, Baldwin, Pleasant Ridge, Camp Creek, and all the churches and tell them I long to see them, but am not able to take the journey now. I am glad you can go. Blessings on you.

Your cousin,

—J. B. Gambrell.

I went to the churches and gave his message of love, which was received with Godly appreciation. His first church membership was with Pleasant Ridge, a recognized ancestral church whose offerings have made good in many localities. Pleasant Ridge is still fruitful, numbering more than 400 members with W. T. Darling pastor. The former house was swept off by storm last year and now a brick-veneer marks the place where J. B. Gambrell was converted and where the church assembles for worship.

—L. R. Burress.

Jonesboro, Ark.

HELP FOR THE MEETING

Aside from the preaching, much consideration should be given to the music and to the right training of the children. I want in this connection to introduce to the pastors and churches, Miss Ruby Williams, of Camden, Miss. She is a school teacher and has been teaching little children for several years. She is a good musician, and has given special attention to the study of religious music. She is anxious to make her life count for the most and would be glad to do some work during the summer in revival meetings. She can do the playing and organize the children for a story hour and also train a Junior choir. I recommend her heartily to any pastor or church that needs such a helper.

Yours for His glory,

—Bryan Simmons.

GRENADA

It was the greatest pleasure to return again to my home State to be with Dr. W. E. Farr in a meeting at Grenada.

We were most ably assisted in the singing and personal work by Mr.

and Mrs. Stanley M. Armstrong, whose valuable work will always be remembered in Grenada.

It was a joy to see how Brother Farr has the situation so well in hand in Grenada and Grenada County. He is by far the most popular man in the county, and one of the most successful soul-winners I have seen in a long time.

The Lord blessed the church there with 72 additions, besides some other professions of faith by people who signified their intentions to join other denominations.

Cordially yours,

—Roland Q. Leavell,

Lawrenceburg, Ky.

FROM MEMPHIS TO ATLANTA

"The Frisco Lines will operate a Baptist Special from Memphis 8:20 A. M. May 14th arriving Atlanta 9:30 P. M. same date.

This train will be made up of high class chair cars, coaches, dining car and Pullman cars.

This train will handle the Oklahoma, Arkansas and West Tennessee delegates and will stop at Holly Springs 9:23 A. M., New Albany 10:14 A. M., Tupelo 10:56 A. M., Amory 11:35 A. M. This will furnish the North Mississippi delegates a fast schedule to Atlanta and will eliminate sleeping car expense for those who do not care to use same.

Delegates should be sure that their tickets read via Frisco Lines to Birmingham, Southern Railway to Atlanta.

For further information regarding this train or schedules to Atlanta, please write the undersigned."

J. R. Koontz, Vice-Pres.,

St. Louis.

WIDOW SELLS FURNITURE TO PAY HER CAMPAIGN PLEDGE

By Frank E. Burkhalter

How a 70-year-old widow, belonging to the First Baptist Church of Oklahoma City, who was unable to pay her pledge of \$25 per year to the 75 Million Campaign otherwise, sold some of her furniture in order to meet her payments, is related by Dr. Lincoln McConnell, pastor.

In a letter to her pastor this dear sister pointed out that she had been able, so far, to pay only \$2 on her subscription, and continued:

"I am old and unable to work to make the money. I have not bought anything new this year except a pair of shoes and rubbers I was compelled to have. I consider it a badge of Baptist honor to wear old clothes when in debt.

"I have been praying over the matter and the Lord seemed to point to my furniture. I will probably not need it long and I have sent my bedroom suite to the auction house so that I can meet my pledge. It would be a shame for us not to respond to the crying need."

Upon receiving the letter Dr. McConnell rushed out to see the dear woman and told her not to worry and not to sell the furniture, as he would see to it that the pledge was paid. But the noble soul replied, "No, I cannot accept that aid. I

must pay my own pledge out of my own resources." The furniture had already gone to the auctioneer.

While the books of the Southern Baptist Convention will have closed for the year by the time this article appears the need for sacrificial giving on the part of Southern Baptists will not have passed.

The gift of \$50,000 to foreign missions announced a few days ago as coming from G. H. Connell, Fort Worth banker, represents about one-third of his total wealth, his friends advise.

Such a spirit of sacrificial giving on the part of both the rich and the poor among Southern Baptists during the remainder of 1924 will mean unquestioned victory in the Campaign and will not only set forward the interests of the Kingdom in a great fashion but will bring untold spiritual blessings upon our people everywhere.

MUSIC—ENTERTAINING OR ANIMATING?

By A. D. Muse, Evangelist

As I write this I am in my room in a most elegant home. Down stairs a so-called "Gospel singer" and his wife are playing and singing some popular "Revival songs" from a very popular so-called "Revival Hymns" that is put out by a very popular song book publisher. I hear the Name "Jesus" being jerked out and snapped around in a light, flippant and meaningless manner. How far is such light, flippant and irreverent use of the name of Jesus from blasphemy?

I say it with grief in my heart, that the greatest one, single, outstanding need of the churches today is a thoroughgoing revival of worshipful singing of the old Gospel hymns of the church. In preaching we talk to the people; in praying the people talk to God; in singing we worship—ascibe praise, majesty, honor, glory to His Matchless Name. Songs should stir our hearts with solemn adoration, but so often the song moves the heel and not the heart.

There is nothing which generates a deeply spiritual atmosphere, conducive to easy and spiritual heart gripping Gospel preaching like great congregational singing of the old heartfelt songs of the ages. There is nothing which says the spiritual life and power of a service, breaks the heart approach, destroys the grip and makes it hard to preach like the thirty minutes or three-quarters of an hour of the singing of the meaningless, senseless, heartless, Yankee-doodle, corn-shucking, Piggy-Wiggly, Jitney-Jungle semi-ragtime stuff interspersed with vocal acrobatics and closed with an effort to "Stage" a So Lo that the people never understand a word said nor know what was sung. Preach on that? NEVER!

People don't go to church to be entertained. They don't go to shows to worship. An entertaining church like a worshipping show soon goes out of business. People go to church to worship. When they don't get it they go elsewhere. Worship is the highest exercise of the human soul. The soul hungers for an hour in

the courts of the Lord. Even the unregenerate enjoys worship. The four living creatures of the Oberubin in Revelation worship the Creator while the Elders—the Redeemed worship the Re-deemer.

I am now in a meeting with the First Baptist Church in a city of thirty thousand people. The pastor of this church is noted as a close student, preacher and teacher of the "Word". He is speaking to full houses morning and night while his neighbor pastors are having "Sacred Concerts", special "Popular Lectures", "Evenings of Music", picture shows and "Empty Pews".

Clinton, Miss.

FIFTEENTH AVE., MERIDIAN

Whereas, our beloved pastor, E. E. Huntberry, has decided to sever his relationship with us after four years of eminently successful service—a service having its intelligence, effectiveness, and Godliness attested by 500 additions with a net increase in our membership of approximately three hundred and fifty members; and our handsome building of worship almost completed; and also during which time he and his good wife have endeared themselves in a personal way to our membership as a personal friend and pastor;

Therefore, be it resolved that Brother Huntberry and his wife leave this pastorate enjoying to the fullest extent the confidence, esteem, and affection of our people; and with one accord we wish for him and his good wife continued prosperity in their work wherever they may go, and beg to hereby assure them of our continued esteem, friendship and keen interest in their success and happiness.

April 27, 1924.

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East Mississippi Department

By R. L. Breland

"I Am Debtor"

In the first chapter of the book of Romans Paul says, "I am Debtor". This means that Paul was in debt, under obligation, to some one. It might be well to consider for a moment the Christian's debt. That all Christians are debtors is plain from the teaching of the Scripture. What is this debt and how can we pay it?

1. The debt is two fold; first, to God as our Master, and secondly, to the world as servants of this Master. God found us lost in sin with no escape from death and hell—"sold under sin." He paid the redemption price for our souls, gave his only begotten son, and freed us from sin with its consequences. He bought us, paid the price for us and set us free from the law of sin and death. So now we are not our own; our lives, our time, our bodies, our possessions are his; so we owe him for every blessing we have. Salvation is by grace, wholly by grace, but when we freely and of our own accord accept the terms of grace and salvation we surrender ourselves unto God as Lord and then we owe a debt to him.

2. This debt is not to be returned to God direct, but we pay it in services to a lost world. He receives no pay for what He has done for us, but He says in a way, "Go ye into all the world and preach the gospel to every creature." So thus one debt to God becomes a debt to the world—to give it the gospel, we can't dodge the issue. If we are saved we are debtors to the whole world. If we owe nothing it is because we are lost. If we are honest we are going to do our best to pay our debt.

3. The way to pay this debt is set forth in the Word of God. Let us study it. (1) Jesus said go. We must go to the limit of our strength to carry this life-saving message to every creature. (2) Jesus says send. He was sent to save a lost world and He tells us that we are sent as He was sent. (3) To send it requires giving. So Jesus says give. Give to the limit of our ability is the requirement. Give like we would give if our own child was in danger of death.

4. We will never pay this debt until we have told the last gospel subject in the world about Jesus and His salvation. We are told that this is impossible. Then we can only do our very best to do so until our dying day, then the Lord will be satisfied with our payment on the debt. Our best is the end of the requirement, but anything less is dishonesty in debt paying. Baptists must be honest, so let every one do his best on the debt at once. We can't wait, for a million a month die in China each month without Christ.

Notes and Comments

Pastor B. C. Cook issues a weekly bulletin for his church at Sardis. He seems to be doing well with the work there.

Rev. F. W. Gunn was with the church at West the second Sunday and delivered two splendid sermons on the Campaign. West Sunday School with 45 present gave \$27.00 to Missions on Rally Day. Brother C. E. White is the splendid Superintendent.

The churches and associations should be arranging to send pastors and messengers to the Southern Baptist Convention which meets in Atlanta, Ga., May 14th. Some one should take this matter up in every church.

"Billy Sunday" is drawing crowds to see him act and hear him preach at Memphis. He says some good things, but many a piney-woods country preacher has preached more real gospel in one sermon than he does in a half dozen, if these we read in the papers are correctly reported. We hope he is doing great good.

THE BAPTIST BIBLE INSTITUTE —A MODERN MIRACLE R. P. Mahon.

"That is one of the greatest achievements in Baptist history," are the words of Dr. Gambrell when he received word that the deed for the property now occupied by the Baptist Bible Institute had been put through, and the buildings that for years had housed Sophie Newcomb College, the greatest girl's school in the South, had become the property of Southern Baptists.

Years ago, when the Lord wanted Southern Baptists to begin to train their own preachers for better service, the Southern Baptist Theological Seminary was begun in Greenville, South Carolina. For years these early heroes labored and prayed before they got anything like adequate equipment and a large student body.

When the Lord wanted another great training school, he moved upon the hearts of some great souls in Texas, and within a few years, they had put up some great buildings and had brought together a great student body.

Down in the Gulf Coast region of the South, there sits a superb city—the first port of the South, the second in the nation. It faces to the South, and from its wharves ships go out to the ends of the earth. It is destined to be one of the greatest commercial centers of the world, and one of the richest. For years and years our people had talked and prayed about New Orleans. The Home Board had spent money here year by year. The most strategic city of the entire South was the devil's Gibraltar, and we had despaired of ever being able to capture it or even to make an impression on it. But God, who sits within the shadow, was keeping watch above His own. Just as the regents of Tulane University were planning to move Sophie Newcomb out to the Tulane campus, God moved on the hearts of some more folks in Mississippi and Louisiana, and they began to discuss a training school for New Orleans, where men and women, preachers and laymen, could train for definite service in the kingdom. The clock struck, and over night the

Baptist Bible Institute was born and found waiting for it a magnificent administration building, lecture halls, two splendid dormitories, a magnificent stone chapel, and temporary library building. To this, was soon added the great library of Dr. Jno. T. Christian. We have added a number of other buildings, and our library contains at present over 40,000 volumes, and is one of the finest research libraries in the South.

The Baptist Bible Institute is now in its sixth year, and we have in actual attendance 212 students from 19 states and five foreign countries.

While the English Bible is the heart of all our work, we also give the standard Theological degrees which include Greek and Hebrew.

All our work is accepted, hour by hour, both in the Seminary at Louisville and at Fort Worth, and wherever our work parallels the work done at Tulane University they give our students full credit.

Our Department of Music, with Mr. E. O. Sellers at its head, is attracting a large number of fine men and women who desire to study Gospel Music. Standard courses are offered in piano, voice, pipe organ, etc.

Another distinguishing thing about this school is its Department of Practical Christian Work. Every student is assigned a definite work in the churches, missions, jails, work house, street, docks, etc., and definite reports are made every week to the professor in charge of the department.

During the first seven weeks of this present term the students reported 945 addresses made, 2,063 persons dealt with, 413 professed conversion—an average of 59 each week and a daily average of eight plus.

Every student that comes to the Baptist Bible Institute is a definite, distinct contribution to the mission work in his great city, and hastens the solution of our most difficult mission problems in all the South—and this without a cent's cost to any Mission Board.—Baptist Witness.

Hickory

Rev. Chapman assisted the pastor in ordaining four men as deacons of this church. The deacons already serving were glad to have the four ordained to help them in such a noble service.

One hundred fifty-two were present at the Hickory Baptist Sunday School last Sunday. The church is desirous of being progressive so as to meet the increasing demands and requirements.

Lindsey Hailey has a splendid vision of the Sunday School work and the school is constantly growing under his leadership.

The churches named above are on the pastor's heart. It is his earnest desire and prayer that every member shall pay his pledge in full to the Campaign, that every one with his name on the church roll shall pay God His tenth. Christians who spend their means for other things and leave God out or last rob the Almighty. Liberal Christians are spiritual and powerful. He that withholdeth hath an impoverished soul. When we pay God his tenth we get credit for the same in the heavenly account, when we don't pay into definite Kingdom work what we owe God, He will get it any way and we get nothing good in return. May God, The Almighty, Monarch of the universe, rightful Sovereign and Ruler burn with his Spirit in our souls until each professing Christian shall count out God's tenth first.

Yours truly,

H. C. Clark.

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This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails. Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

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SOME DELTA DOTS

Just a few words about Kingdom work in Coahoma County that people may know something of what is happening in this section of the Delta.

Every church, with possibly two exceptions, is forging right ahead. Brother Vick at Clarksdale is getting along nicely with the work in spite of an almost crushing building debt, which they are getting in good shape. Baptisms and additions are coming all the time. The Sunday School is growing as well as the other departments of the church. The prayer meetings are the most striking part of the work, I believe.

Brother W. B. Walker at Friars Point is doing a remarkable work on a field that has for long been almost regarded as lost by the denomination. He recently had 20 for baptism and his Sunday School is growing and he has asked one of our B. Y. P. U.'s to go over and demonstrate the work that they might have one also.

On our own field, we have been wonderfully encouraged and blessed. We have had successes and defeats and have rejoiced over the former and gone down fighting in the latter. When a fellow writes so beautifully of his work folks who don't know sometimes think it must come mighty easy but those who know realize that successes come by prayer and perspiration. Every home here gets the Record and they will testify that what follows is a rather accurate outline of a work representing nine months work typical of this field. May it help someone else.

Activities and Successes: (Coahoma-Jonestown-Lyon). 1. Budget in two churches; 2. S. S. growth of 30% attendance at Lyon; 3. The 75 Million Campaign pushing ahead in two churches; 4. Church building campaign a success in one church; 5. Preached 224 sermons; 6. Four good revivals; 7. Awarded '35 B. Y. P. U. and S. S. seals; 8. Organized one prayer meeting; 9. Three good Stewardship study classes; 10. Organized three B. Y. P. U.'s; 11. Organized one church; 12. Organized one church; 13. Seventy-five additions; 14. Thirty-three baptisms; 15. Baptist Record in every home of four churches; 16. Two B. Y. P. U. institutes; 17. Two S. S. institutes; 18. Pastoral calls 247; 19. About twelve individuals beginning public praying and another dozen leading in services; 20. A score of new daily Bible readers.

Failures: 1. In organization of one B. Y. P. U.; 2. In placing Baptist Record in budget of one church; 3. In putting Home and Foreign Fields in every home of four churches; 4. Stewardship classes in two churches; 5. S. S. institute in one church; 6. Church building fund in one church; 7. Two revivals.

(All of this work was either on this field or in this county under direct leadership or supervision of the membership of this field.)

A County Men's Movement was also organized and functioned in a good way but has given way temporarily to the Laymen's League of the county.

Have just closed a two year pro-

gram and this week start on another.

Wishing the Record readers the best only and always in all things I am yours in service,

—D. A. McCall.

THE RIGHT SPIRIT

The writer once had charge of a church to which belonged a very poor man, afflicted with a large family. After preaching there for about a year and a half I started from home one Saturday morning and said to wife, "I shall visit Brother T. on this trip." She replied: "I would not. They are very poor and a visit might much embarrass them or they would have invited you." I went on to the church. After services and a very extended business meeting a brother approached me and asked where I would go for dinner. I told him I thought of going to Brother T.'s. He said he was glad, for he said they had been thinking hard of me. He ran to the door and called Brother T. and as Brother T. approached, I remarked jocularly, "I thought I would go home with you if you would have me." His face beamed with delight. He tried to express his appreciation but being a stutterer, he never uttered an articulate word. We went. After dinner we visited his little crop—his farm embraced but 40 acres. When we returned to the house he requested me to be seated and make myself at home while he attended to his chores. I told him I had engaged to go to another place and must be going, but he insisted so strongly that I spend the night with him that I consented. After supper by his request, I conducted the family worship, and the family retired. He and I walked out and took chairs in the light of the full moon. He began: "Brother, I have been living here 15 years and preachers of three denominations have preached regularly in the schoolhouse where you preach, and you are the only preacher that ever darkened my door." I replied: "It's your fault." "How?" he said. I responded: "You, never invited them." He came back: "You are the only one I did not invite." "Why the difference?" said I. He said: "I came to the conclusion that preachers held themselves above coming into the home of such poor folks." I became interested and asked: "Why are you so faithful to your church, always on hand, if you so regard preachers?" Mark his reply: "I don't go simply to see the preacher, but to worship with God's people and get a message from God through the preacher which He blesses to my good."

What a commendable spirit! What a great change would come to our churches if every member were filled with it! Too many, vastly too many, because they see, or imagine they see, faults in the preacher, get in the dumps and pout like a little child, stay away from church, from Sunday School, from prayer-meeting and avoid the preacher, thus pursuing a course that shrivels their souls, destroys their usefulness and impairs their happiness.

Christian friend, do you know that

when you thus stick out your lip at the preacher and use him for a pretext, you are offending the One who loved you and gave Himself for you and whom you profess to love? You are "cutting off your nose to spite your face." You should be ashamed of yourself. Quit pouting, go to church, listen attentively to the message after which go smilingly and cheerfully to greet the preacher. You will not do so long until you cease to feel that he is so faulty, and you will cheer and encourage him and God will use him more for your spiritual good. Remember he is a human just like you with much greater responsibilities resting on him, entitling him to your sympathy, your presence in the work and your prayers. Don't act dishonestly with the Lord, with the preacher, with the church, with your fellow beings and with yourself. Try this and find that it will work better.

Your friend,

—Old Iota P.

REJOICE

"Let the righteous be glad: let them rejoice before God; Yea, let them exceedingly rejoice." Ps. 68-3. The righteous; those who are "children of God by faith in Christ Jesus", (Gal. 3-26) should be the most content; the happiest people in the world, "having promise of life that now is, and of that which is to come." 1st Tim. 4-8. "Rejoice, because your names are written in heaven, in the book of life." Luke 10-20; Phil. 4-3. "Rejoice in the Lord always: and again I say rejoice." Phil 4-4. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Ish. 29-19.

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." Ps. 32-11. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven." Luke 6-22-23. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts 5-41. "Worship God in spirit and rejoice in Christ Jesus, and have no confidence in the flesh." Phil 3-3. "Thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Ish. 41-16. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Ish. 61-10.

"I will rejoice in the Lord, I will joy in the God of my salvation." Heb. 3-18. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16-33. "I am filled with comfort. I am exceeding joyful in all our tribulation." Paul 2nd Cor. 7-4. "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1st Peter 4-13.

IN MEMORIAM

J. W. Knight

Brother J. W. Knight passed away to the great beyond January 28, 1924, at his home in Shuqualak. He was 74 years old and was a member of the Little Bethel Baptist Church. For a number of years he was Moderator of the old Choctaw Baptist Association. The people knew that if anybody would be at the Association, that Brother Knight would be.

A purer soul we have never known. He was an outstanding man. We never knew him to be on the wrong side of any moral question. He never shirked duty or refused to bear responsibility. Humble as a child, pure and gentle as a woman, yet he was as courageous for the right as any hero who ever fought for the cause of truth and righteousness. He stood always ready to support and aid his pastor. This fidelity in sacrifice and service was a comfort and joy.

His home was one of hospitality, and he made all of God's true servants feel heartily welcome. As a lover of home, he was kind, affectionate and sympathetic.

The world is better, and life to many is sweeter because he lived and served with us. We devoutly thank God for the sweet and beautiful life he lived and the inspiration its memory affords.

The funeral services were held at the home. Many friends were present offering their services and sympathy. The services were conducted by the pastor, E. T. Mobberly, assisted by the writer.

Though he has left us, we know where he has gone, and some blessed sweet day we shall meet again, "Where the wicked cease from troubling,

And the weary are at rest."

May the comforting influence of the Holy Spirit surround, guard and support the loved ones and friends of him who has been called to his home and reward.

—A. C. Furr.

"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5-11.

"Rejoice evermore." 1st Thess. 5-16.

—C. M. Sherrouse.

COLUMBUS FIRST CHURCH

I feel that I must write you and tell you something of what many of our people regard one of the greatest days our church has ever had here.

Our Sunday School passed the 900 mark in attendance last Sunday, about 750 being local people, the remainder college girls. We have set out stakes for 1,000 next Sunday. In addition to this record attendance there was also an unusually spiritual atmosphere prevailing.

At the eleven o'clock preaching service I presented as best I could the 75-Million Campaign, using as my subject: "The Macedonian Cry of the Campaign Causes." We had the largest attendance at this serv-

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ice that we have had at a regular preaching service since I have been pastor here. At the close of the service five young ladies, (college girls), publicly announced their call to the foreign field and their purpose to go as soon as they have finished their preparation and the way is open. That was a great climax for the service, and the Lord is using it to stir the hearts of our people to a renewed dedication of their lives and means to the seven great causes fostered by our church and our denomination.

Another unusual thing happened at the morning preaching service; more than 300 of our members remained to observe the Lord's Supper. We did not have enough individual glasses to go around, so the deacons and the pastor and about 30 others of our members waited for the second table which was spread in connection with the evening service. We also administered the ordinance of Baptism at the evening service. So both ordinances of the church were observed side by side and in the same service. This was to me a beautiful and impressive gospel message in symbols.

Another thing which our congregation did at the evening service was to vote unanimously to concentrate our energies this year on raising the full amount of our pledge to the 75 Million Campaign, and not to allow anything else to come in that would have a tendency to sidetrack us from that purpose. Since the fire we shall be badly pressed for room to take care of our rapidly growing Sunday School, but the church voted not to undertake to put up any new buildings this year but by rearranging some of our present building and crowding up a little more tightly we will in some way make out for the present. Our men's class, the class which I have the honor to teach, has already constructed a temporary building, a sort of tabernacle, which will take care of about 300.

Recently one of our splendid young B. Y. P. U. workers has announced his call to the ministry. The Lord is graciously blessing us, for which we are humbly grateful. To Him be all the praise.

—J. D. Franks.

THE CONVENTION AND THE FIVE SPECIAL STATES

By W. C. James, Cor. Sec'y,
Education Board, S. B. C.

This article is written to show how it came about that the Southern Baptist Convention is contributing money to some of our Southern Baptist State Schools.

In 1918, at least a year before any of us had thought of such an undertaking as the 75 Million Campaign, the Southern Baptist Education Commission, after making a careful survey of the needs of our Baptist Schools, planned a campaign of \$15,000,000 for their relief. Each state was to raise a certain amount, the bulk of which was to be expended upon its own schools, and the W. M. U. had declared its willingness to raise one-fifth of the entire amount, or \$3,000,000. Then it was that the

75 Million Campaign was launched, and the undertaking of the Education Commission to raise \$15,000,000 was merged into the larger plan for \$75,000,000, with the promise that all the objects of the Education Commission would be fully protected.

One of these objects was to have at least one standard Baptist College in each state of our Convention, and at that time, one requirement for a standard college was a productive endowment of at least \$300,000. But there were five states—Southern Illinois, New Mexico, Arkansas, Louisiana and Florida—unable to raise that amount for the standardization of their leading colleges, and therefore, the Education Commission promised each of these five states \$100,000 on condition that the state itself raise \$200,000, the terms of the agreement being that each state raise \$200,000 for endowment in bona fide subscriptions, and, following that the Commission would pay in to the college one dollar for every two paid in by the state. When the 75 Million Campaign was launched, absorbing the plans of the Education Commission, the Southern Baptist Convention assumed the obligations of the Education Commission, and has been paying the money over to these states, as they met the conditions of the Convention, the disbursing agent being the Education Board, the successor to the Education Commission.

While the original purpose was that this \$100,000 gift to each of the five states should be used for endowment only, early in the Campaign, by action of the Convention, because of the needs in New Mexico and Southern Illinois, an exception was made in the case of those two states in that their money from the Convention might be used for buildings and improvement. Consequently, the money, which Ewing College, Illinois and Montezuma College, New Mexico, have received thus far \$40,000 each, has been used for repairing old buildings or erecting new ones. In the case of Florida, the unexpected developed. When the above movement was launched, the Baptists of Florida had at Lake City, a new and struggling enterprise—Columbia College—for which the \$100,000 was intended, while at DeLand was John B. Stetson University, an independent Baptist institution, with a self-perpetuating Board of Trustees, the Baptist State Convention having therefore no voice in its control. But an agreement was reached between Stetson and the Florida Convention, whereby Columbia should go out of existence, its gift from the Southern Baptist Convention should go to Stetson on the same conditions required of Columbia, and in return, the Florida Baptist Convention should fill all future vacancies on the Stetson Board of Trustees, thus making Stetson the Baptist School of Florida, thereby removing friction and paving the way for complete harmony of feeling and action among Florida Baptists. This action too was approved by the Southern Baptist Convention. Thus far the Education Board has paid into the endowment of Stetson about \$40,000, while Stetson has perhaps collected more than enough

new money to take up every dollar that was to go to her from the Southern Baptist Convention. The Baptists of Arkansas in behalf of Ouachita College have made one of the most heroic efforts known to this writer. They too have met the conditions necessary to receive the \$100,000 appropriation from the Southern Baptist Convention, and although the Education Board has paid into the Treasury Ouachita College \$40,000, Arkansas Baptists are paying in their \$2.00 much faster than the Education Board is paying in its \$1.00. Furthermore, the General Education Board, New York, is so well pleased with the work of Ouachita that it proposes to give an extra \$100,000 but contingent upon the \$200,000 from the Baptists of Arkansas and the \$100,000 from the Convention. The Baptists of Louisiana have recently added \$16,000 to the endowment of Louisiana College, and are therefore entitled to \$8,000 from the Education Board, which amount will be forwarded May 1st.

In conclusion, the Education Board has always taken it for granted that the Southern Baptist Convention would pay every dollar of the \$500,000 promised to these five states, and when that is done, Florida, Louisiana and Arkansas will need no further aid from the Convention for their colleges, but the same cannot be said for Illinois and New Mexico. These two states, from the Baptist point of view are missionary ground educationally speaking, and will continue to need help from Southern Baptists until their two colleges—Ewing and Montezuma—have been made secure.

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Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.
M. P. L. BERRY, President.

OFFICIAL ROUTE

To

Southern Baptist Convention

ATLANTA, GA., MAY 14-19, 1924

Via

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Vicksburg, Miss.

B. Anderson, T. P. A.,
404 Millsaps Building,
Jackson, Miss.

WINONA

Bible School, 9:30—V. D. Rowe, Supt. Teachers 19; pupils 204, visitors 25; total 248. Contribution \$14.44; Bibles 101. Cradle Roll 12; Beginners 13; Intermediate 45; Senior 14; Home Department 7; Adults 30; Star Classes 11. Music—Piano, 4 violins, special song by the "Kingdom Workers" quartette.

Morning service 11:00, Dr. D. M. Nelson, Educational Secretary for Baptist State Board; subjects, "Enduring Investments" and "Imperishable Dividends." Summary remarks—It is natural for people to desire to invest and accumulate.

To satisfy this craving many foolish investments are made. Splendid thing to invest money in material things, for material improvement and social betterment, but far better to invest money in saving men's souls and developing Christian character.

The money a man saves is the money he gives to undying causes. A man cannot take worldly possessions across the river of death. Wise is the man who uses the product of his toil giving the Living Bread and the Living Water to the perishing.

One hundred million souls in Africa without the Gospel, 320,000,000 in China, who have never heard of Jesus. South America is still priest

ridden. The nations of the East are in the throes of strife and hatred. Our own fair land, America, is threatened. There are 13 heathen temples in one state, in our own United States. There are 10,000 towns west of the Missouri River where preaching of the gospel is never heard. And such is the case in some places in our own state of Mississippi.

There are enough orphans in China and enough sick people uncared for to fill all the orphanages and hospitals in the world. Wise is the person who uses his money in the training of leaders and developing Christian character.

Many men and women have immortalized themselves by giving their money to Christian colleges. Hoarded money impoverishes the human soul. In studying the lives of 4,300 missionaries we find that 3,708 began life without a dollar. We find that only one of every 117 rich men's sons die rich. Of 100 sons of rich men catalogued at college by one student, 50 are dead and the other 50 are paupers. Many of the examples from the Bible of the misuses of worldly possessions, is applicable today.

Among the 40,000,000 of our church members is an annual income of \$40,000,000,000. If each member gave the Lord a tenth of

this money, there would be more than enough to carry on the Lord's work. There are 3,000,000 Baptists in our Southern States. Only 1,000,000 subscribed to the 75 Million Campaign, and only 50,000 of the 200,000 Baptists in Mississippi subscribed to this Campaign.

Dr. Nelson spoke to a crowded house.

All four of the B. Y. P. U.'s held their regular services at 6:30. Mrs. Vernon Rowe acted as Superintendent.

ent in the absence of Mrs. Susie Trotter of the Intermediates. Goodwin Bond was Leader. Mrs. V. E. Boston, General Director of all the Unions, will divide the Intermediate Union in two sections. And on next Sunday night officers will be elected for each division. On Friday night this union will have a social in the home of Mrs. V. D. Rowe. The Juniors were led by Mrs. A. C. Gayden. This branch numbers 42.

—Mrs. Ida B. Trotter,

WOMAN'S COLLEGE SUMMER SCHOOL

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